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The Princeton Seminary Bulletin

UNITED SEMINARY

Your Ministry and Your Laymen's Ministry

James A. Pike

Let Love Be Your Only Debt

John A. Mackay

The Dead Sea Scrolls–1956

Charles T. Fritsch

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Volume L · October 1956 · Number 2

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IN THIS ISSUE

THIS issue of the *Bulletin* is focussed, though somewhat in a reflective sense, upon the 144th Annual Commencement and its varied activities. We are happy to publish the main address which was given by the Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine, New York City. Alumni will find some suggestive and useful insights in Dr. Pike's able analysis of the role of the layman in the work and mission of the Church.

We are grateful to President Mackay for the copy of his farewell remarks to the members of the Graduating Class.

On account of the deepened interest in Biblical studies created by the discovery of ancient manuscripts in the Judean Desert, we appreciate very much an article, "The Dead Sea Scrolls—1956," by Dr. Charles T. Fritsch, a member of the Faculty and the author of the recent volume, *The Qumrān Community.*

The Book Review section includes several recent volumes by members of the Faculty. Other reviews list titles of vital interest and usefulness to the preaching and pastoral ministry.

D.M.

YOUR MINISTRY AND YOUR LAYMEN'S MINISTRY

JAMES A. PIKE

IN THE name of the Father, and of the Son and of the Holy Ghost.

I take my text from the second chapter of the Book of Joel. "Your sons and your daughters shall prophesy and see visions," a text suggested in this connection by blessed John Calvin. (Yes, Episcopal clergy read *The Institutes.* I suspect many of our lay Episcopalians know only about John Calvin that, while he didn't get rid of sin, he sure took the joy out of it.)

But, before I go further and develop this text, I would like to congratulate the class, and express my great pleasure in being part of your fellowship on this occasion. I am especially grateful for the wonderfully kind words which have just been said about me. I will agree to most of the nouns, but I must dissent from the adjectives.

I think there are around a hundred of you going out from here. This is a large Seminary and that is a good sized class. Particularly when you take quality into account as well as quantity, that's a fine class. But if you think about it, it's not very many. In fact, it's rather discouraging. Think of the millions that need the Church and the Gospel, and think of all the people *in* the Church that really need to learn the Gospel. Think of all the people who need to be counseled and helped and carefully led. Think of all the children that need better teaching. Think of all the college students and faculty that need to be reached with the Judaeo-Christian perspective in general and with the Gospel in particular. Think of all the areas in the world where we are not doing much at all, just scratching the surface. A hundred men; rather pitiful! If we added up the whole total of all the seminaries—all the graduates this year—it wouldn't be much. We're barely keeping up with the deaths and retirements, and only recently have we begun almost to catch up with that. Now from a professional point of view this is rather good. It's really a sellers' market, gentlemen. But in terms of getting the job done that we're challenged to do—I mean way beyond just holding down all the posts that now have salaries attached to them; I mean breaking through to new work and filling up of the staffs of our present churches so we can really do a job—then a hundred men doesn't amount to very much.

And you'll agree with my discouragement when you've been out in the parish for a while. You make a contact; you meet somebody in town that ought to be in the church and you say, "Now if I had some time with that man, I know I could bring him around." But you won't have time. There will be too many committee meetings, every-member canvasses, pressures of immediacy; so you won't get around very much to those things. You'll say, "If I could only mix more with the secular groups in the community, I think that would be a good way to woo people." Good

idea. But you won't have much time to do it. Even in calling on the sick and those in trouble, or in your counseling process, you will say, "My, if I could really get around there, oh, a couple of times a week for a while, something could happen. I think, through the grace of God, I could heal that person . . . I think I could strengthen the faith in that household . . . I think I could save this marriage." But your schedule will probably not permit much of such ministry of reconciliation. And you will feel you are scratching the surface.

And so, considering the tremendous opportunity the Church has today especially, the shortage of clergy poses a distressing problem. And there is no solving it in the foreseeable future. I don't care if we doubled our enrollments—which would mean having to double our endowments (a gentle reminder to laymen present who are in a position to help do that), it would mean only that we could scratch the surface a little deeper. I say there is no solving this problem in the immediate future—*if* we continue on our present assumption that the professional ministry constitutes the whole ministry of the Church. There's the fallacy.

I was delighted to learn today that there are fifty-five religious groups represented in this Seminary. But most of you would be grouped as Reformed. Hence you may be surprised at what I am about to say. Our *Churches are priest-ridden.* Not that our clergy, by and large, want it that way; not that they are grasping for power; but it has just worked out that way. We are paid to do the job, and the laymen expect us to do it, and we desperately try to do it, and we can't do it, because there are not enough of us. To reach men significantly with the Gospel in our time, we've got to increase the ministry not twofold, but a hundredfold. And the only way we can do that is to revive the great Reformation doctrine of the priesthood of all believers. We must affirm, and mean it when we say it, that all Christian men and women are called to the ministry.

What I am calling upon you to do (and I really have only one point in this address, but I hope to make it fairly explicit before I get through), is not only to exercise—and rejoice in —your own ministry, but also to *multiply* your ministry, so that from each of you will come a hundred, two hundred, maybe a thousand active ministers in the Church of Christ. Then the work of this Seminary in preparing you for this work will be of real consequence in the world. They will have today let out to the world a tremendous power, rather than just a few more clergy trying desperately to keep up with our schedules.

Now I think we can see precisely what is meant by the title of my address —"*Your Ministry and Your Laymen's Ministry.*" What is the ministry in the first place? The starting point is fairly obvious. Your ministry is simply Christ's ministry. Now what is Christ's ministry? Christ ministered as prophet, priest and king. And I need not tell you about those offices of Christ, because it is very well covered, as I trust you know, in the fifteenth chapter of the second book of *The Institutes* under the fairly lofty title, "The Consideration of Christ's Three Offices: Prophetical, Regal and Sacerdotal. Necessary for Our Knowing the End of His

Mission from the Father and the Benefits which He Confers upon Us." Now, since He is Prophet, Priest and King, each of us is called to be prophet, priest and king (and before a couple of those words put you off, just wait a moment. We will consider them one by one, and you will see that I am not calling upon you to be something you shouldn't be).

First as prophet. We know, certainly the graduates know, that a prophet isn't a crystal-gazer who necessarily presages something in the future in some mysterious way. The main thing about him is that he has an overview on the past and the present. He sees it in dimension. He sees it freely and independently. He is not caught up in the mores and the ruts of our common life. He can rise above it and bring judgment in God's name upon it. So since he has the right view of the present in the light of the past, he probably has a pretty good notion of what's going to happen in the future.

Now, as prophet, the minister is to speak in the name of Christ in judgment against the sins of society. He is to be a "rock in the shoe" in every community. He can never be content with the mores of his nation or his city or his town. He is not to confirm to the world, but rather to seek to transform it.

As priest, the minister is to act in both directions. He is to offer the broken and sinful works of men through Christ to the Father, and he is to bring to men the grace of acceptance and reconciliation through Christ from the Father.

As king, here we can understand better the Kingship of Christ and the kingship of our ministry because happily in modern times only one of the two functions of kings is left. We think of kings in the old days as tyrants and despots wielding absolute power. But what is the Queen of England? She has no power. But where she is important is that she is the center and focus of unity and solidarity in a world-wide community. Now, we are to be kings like that. (John Calvin says in this same chapter of *The Institutes* that "Christ reigns rather for us than for himself.") So the minister is not to be a wielder of power, but rather a center and focus of meaning for the building of community. It is the way of Christ's Kingship applied to our own charge and cure.

Now I say that every layman is called to share in this threefold ministry. I'll go so far as to say there is not one thing that we are called to do as ministers that our laymen are not called to share with us in the doing. As the lesson suggests, there are diversity of gifts, there are different functions within the Body. We are set apart for certain functions, indeed; but only to speak and act for the Body. And every layman is called to precisely Christ's ministry.

First of all, as prophet, the layman is called to share in the prophetic task of social criticism. Now here I am going to speak with some feeling. The laymen quite often complain when clergy deal with political and social questions, join committees, speak out from the pulpit, etc. Now there are a lot of answers we can give to that. I think most of you know these answers. I've gotten a good deal of practice recently in such answers. (We have in the office a secretary in charge of negative fan mail.) But I've got a

new answer, at least new to me about a year ago. And no one has yet answered back on this one. All right, maybe the clergy don't know so much about some of these questions. But the reason why the clergy have to speak out on these questions and have increasingly had to in the midst of some of the trials of recent years is that *the laymen won't.* The ones who say that as laymen they are the ones qualified to do it won't do it—or if they do speak up, they don't do it in the name of Christ and of the Church. They might do it as good fellows, as thoughtful people, or politically-minded folk, or altruists or what not. But they don't say such-and-such an evil is against the Gospel of Jesus Christ and therefore must be destroyed. They don't speak out with power in the name of Christian conviction. And the laymen often leave us out on a limb many times when we stick our necks out. (I've mixed my metaphor but it shows my feeling.) Instead of positively sharing with us this ministry, they either complain that we are doing it, and playing dog in the manger, they won't do it themselves.

Now the clergy can get something done along this line, even without the laymen if the issue is grave enough and we work hard enough at it and are excited enough about it. But often a man is left alone in his community in his pulpit—sometimes crucified, sometimes ignored—and the laymen around him are not sharing his prophetic ministry with him, because they have not caught on to the fact that the Church is supposed to be in a vertical relationship to the world. The laymen too often think that the Church is supposed to be something to make you comfortable in the world. And sometimes by our own preaching we can make the mistake of letting them think just that. I know one of the functions of preaching is to comfort the afflicted; but it is also to afflict the comfortable, and join with us the force of those who do know about these special fields, who could speak out with strength. I think of the issue we had a while back in connection with the attempt to require American couples abroad to conform to the mixed-marriage regulations of a particular church while they were serving our government in Spain. There, some careful negotiation by professionals representing the National Council of Churches, preceded and accompanied by a few clerical outbursts, put things to rights. But no word from laymen.

In the fight against a recent senatorial threat to our civil liberties, finally one of the principal cohorts of the central figure of this evil movement was unwise to attack the Church. We hadn't been so noisy until the Church was attacked. (I think that's too bad. In estimating the work of the German Church in resistance in Nazism abroad, you wish those, who spoke up so bravely when the Church itself was attacked, had spoken out with equal force earlier against the other evils of Nazism.) But it was a great mistake when this lieutenant was allowed to attack the Church and say that seven thousand Protestant ministers were Communists. Then the Protestant pulpit really got noisy and I believe that that was the beginning of the end. And this is quite in line with the history of the Church: It was the great Calvinist, Beza, who said, "The Church is an anvil that has worn out many a

hammer." Well that hammer is worn out. Now the clergy as a whole—of all denominations—should have much of the credit—at least for the time being —for the extirpation of *that* evil. But it could have been extirpated much earlier if our laymen had been more in it with us.

The simple fact is that the laymen who are often better qualified in particular areas do not sufficiently assume their function of speaking out against social evil in the name of Christ and His Church. If our laymen consistently undertook their ministry in this regard, the Church would indeed be "an army terrible with banners" against all in our society that hurts the sons of God.

And so I go back to my answer to the usual criticism, just in case any of you will need this in your own prophetic ministry. "All right, if you don't want me to speak out about these things, then you do it. Then I can deal with more fundamental things, and will be glad to."

Second, as priests. I'm not thinking so much of participation in the service, though I think all of us need to pay great heed to the liturgical movement, which cuts across a number of Communions, in order to gain much greater participation in our services of worship on the part of our laymen. This is why personally I like your first order of Communion better than the others in the Presbyterian *Book of Common Worship*, because it gives more chance for the laymen to make responses and be involved. But it is not up to me to tell you which of your various orders of Communion to use. I think one of the most amazing things is the way in Protestant worship the minister even says the "Amen" to his own prayer. Now he knows better but he has to say it because, again, the laymen won't. After all, he's paid to say the whole prayer, why should they have to do it? You see, the trouble is we've gotten the idea in worship that the congregation is an audience, like in a theater, and the clergy and the choir are the actors. Now it isn't supposed to be that way at all. The congregation are to be the actors, the clergy and the choir are the prompters, and God is the audience. And all the "Amen" means is, "Count me in on that. I'm for that." And after he finishes his prayer, why should the minister say the "Amen"?

We had Martin Luther King preach in the Cathedral the other day, and when he finished his sermon and got near the end, thousands of people shouted "hallelujah" all at once. I thought of some of the Bishops and Deans there, spinning around in their sarcophagi and graves; nevertheless, it's done the place good; it's been warmer ever since. We could do with a little of that kind of mass participation. But that is not quite to the heart of the matter. If mass participation in the worship, as for example, in having laymen bring up the offerings of bread and wine—which represents the offering of life—is to mean anything, the layman has to feel a ministry about his daily work, and feel that his daily work is a constant offering to the Father, and recognize that his daily contacts with people are instruments of grace and healing for his fellow men; in other words, he should feel himself as priest, a minister of reconciliation in the world. In his total work and vocation and calling, he should see the work of God in his particular place,

remembering that God wants many things done in this world other than psalms being sung. It was the late William Temple who reminded us that it is a great mistake to assume that God is interested only, or even primarily, in religion. In every man's work, profession and business if it is a dedicated work, if it is the best that he can be doing with his time and talents, he is helping God finish the creation. He is helping the work of redemption. He is co-creator with God, co-Redeemer with our Lord.

Third, as kings. Every layman should be active in developing Christian community. Now I don't want to encourage each layman to take on the office of king, without knowing its meaning. I think the Roman Catholic Church has an advantage in that it has only one Pope; we in the Protestant churches have many popes—lay popes, and sometimes they have a confidence in their infallibility which is perhaps even less historically justified than that of the Pope of Rome. In other words, we do want our laymen to be active in the government of the Church, and to take the responsibility, but I am not trying to exalt that office any more than it is already, so much as to deepen the function, so that it is seen as more than running the finances, counting the money, ushering people in, etc. Rather that actually each layman should serve as a "king" in the sense of being a focus of unity, a person who attracts people around him into the Church, one through whom people, when they approach the Church, are won and warmed. Now there are thousands and thousands outside who need to be attracted in. Again this shows the pitifulness of our professional ministry to do the job. We don't know all these people, and perhaps they wouldn't want to talk to us if we did; and besides we can't get around to them, and we have no entree to them. But our laymen are out amongst them. Yet sometimes friends of years' standing would never guess that they took the things of Christ seriously. I'm not speaking of bad men that scandalize and keep people away from the Church because they are bad. I mean silent men, men who are sufficiently obtuse in their Christianity, so that no one would ever guess that they went to church at all or that if they go to church that they really care deeply about it all. No, the layman who is out where the people are can be the minister who can attract because what this means to him is so important and has brought such joy and such love and outgoingness into his life that they want it too. Thus he can be a focus of an expanding Christian community, so that Christ may then become the Center, the King indeed to those thus attracted.

There are many ways to become a Christian, but there has been so long a time since Christianity has played a significant part in our culture as a whole, in a self-conscious way at least, and so many people have been raised without really knowing the things of the Gospel or the history of the Church and the whole history of God from the foundation of the Church by Abraham even to the present. Nowadays we're back to that first-century situation where people were generally first converted by the Holy Ghost (by the holy *esprit de corps*), drawn and attracted by what a wonderful, inspired group of people they found the Christians to be. As one observed, "See how they love one

another." And then, attracted by that community, they listened to the words of the leader of that community, the Risen and Ascended Christ, and then from Him learned of the Father. (This would seem to be the existential meaning of the phrase in the Nicene Creed, "I believe in the Holy Ghost . . . . who proceedeth from the Father and the Son.")

Now, we all have known laymen, and I am sure there are many here who by God's grace not their own merit, precisely meet this threefold definition of responsibility. We know such laymen, so we know it can happen. But we don't see it happening in a big enough way. And whenever it does happen, it not only extends the work of the Kingdom by that much, but it has to do with the redemption of that layman himself, and I mean in the fullest sense of what salvation means. Coming from the Latin root *salus*, it means health. He is a fuller, better person, living in a new dimension himself when he has been privileged to be drawn by grace into this ministry of reconciliation—this prophethood, this priesthood, this royal priesthood.

Now, of course, we should continue to seek to increase the number of the professional clergy, and nothing that I have said would imply anything to the contrary. We need more professional clergy so that we can have a larger total ministry, because the professional clergy are those who can lead and stimulate others. They are ones who have taken the time out to learn more deeply that they may share what they have learned. Here I believe the clergy should take a larger role in the teaching life of the parish among their adults. A distinguished judge is not necessarily the best authority on the New Testament for the Men's Bible Class. The minister has spent some time, presumably under quite competent men, learning about this, and he should pass it on. Our learning in Seminary is not anything esoteric. There is nothing that is worth your time to have learned in three years that is not worth your passing on to the best of your ability, within the time you have, to your people. Every layman should be a theologian. Every layman himself should be a potential teacher. If he is going to do this job of making the right kind of prophetic judgments on society, knowing how to reconcile and heal, knowing how to attract people into the life of the Church, he's got to know the story. No firm would send its salesmen out ignorant of the product. And yet somehow we think that laymen can do this job of evangelizing when they really don't know very much about what the Gospel is themselves. So the more professional clergy, the more directors of religious education, the more seminary and college teachers of religion who can be interpreting the meaning of all of this significantly in terms of our secular world and our contemporary problems, the better. But if we're really going to save the world, if we're really in earnest, every new man graduated and ordained, every new woman brought into the ministry or religious education, should have it as a firm purpose to multiply his own ministry a hundredfold, two hundredfold, a thousandfold, by enlisting more and more of the laymen committed to his care to share his ministry with him.

If that purpose is in the hearts of most of you today as a primary aim in the exercise of your ministry, if you're

quite clear in your minds that you can't do very much alone—in even the most favorable place, if you're determined to enlist in the ministry with you a great core of fellow-ministers, then this commencement is encouraging. And the hundred or so that are sent out from here today will result in thousands of ministers of the Gospel of Christ—and tens of thousands. This is what I mean by the text from the Book of Joel. "Your sons and your daughters shall prophesy and see visions." Those committed to your care shall share with you the prophetic work of Christ, the ministry of reconciliation, the vision of the Kingdom.

God Bless you all.

The Preacher's Concern

"The significant impact of Reinhold Niebuhr on American religious thought came precisely because he began to see, and saw ever more clearly, that preaching and pastoral care must be the expression of God's serious concern for man in his present concrete situation, and of God's love for him. The servants of God cannot evade sharing his concern unless they are willing to be wholly and entirely 'unprofitable servants.' "—Hans Hofmann, *The Theology of Reinhold Niebuhr*. Charles Scribner's Sons, New York, 1956, p. 9.

LET LOVE BE YOUR ONLY DEBT

WORDS OF FAREWELL TO THE NEW GRADUATES BY THE PRESIDENT OF THE SEMINARY

Members of the Graduating Group of 1956:

A TRADITION of long standing lays it upon me to address some parting words to you who have just received your diplomas.

As I pondered how I could best fulfil this responsibility, there came to me in an unusually meaningful way these words of St. Paul, "Owe no one anything except to love one another." By which the Apostle meant; "Owe no one anything except love, mutual love." Let me share with you some reflections which these words have awakened in my mind.

I

There is one respect in which the Christian faith and modern psychology are agreed: They are agreed that love is the most creative, the most revolutionary, the most redemptive force known to man. At a time when people are encouraged to go into debt, it is important to remember that there is but one debt which has the full sanction of the Christian religion. There is only one form of human indebtedness which is unqualifiedly good and universally safe. It is the debt to love one's neighbor.

Love is the greatest thing in the world. Some of Christianity's chief interpreters have said so. Paul said so. For the great Tarsan, love is much more important than knowledge in any form, theoretical of practical. Love, said he, is more important even than unconquerable faith whereby mountains may be moved. It may not be so spectacular as knowledge or faith, but love is more basic, more transforming, more far-reaching. St. Augustine had Paul's thought in mind when he said, "Love and do what you like." A great Spaniard of the Middle Ages, Raymond Lull, took up the refrain and exclaimed, "He who loves not, lives not." Not to love is to be dead, no matter how vast one's knowledge, no matter how great one's faith.

If this be true, the human heart that desires to be independent and to owe nothing to anybody is dead. That is John Milton's point in his description of Satan in *Paradise Lost*. The Archangel fell because he wanted to be utterly self-sufficient and to owe no debt of gratitude even to Deity. Death and hell are to be without love.

II

It is important to remind ourselves, however, that love in this Christian sense is much more than some feeling of attraction towards someone or something. It is more than self-interest, in all the ranges of self-interest, from the appeal of what is beautiful to the appeal of a person to whom we are attracted because he or she may satisfy some deep desire or promote our welfare. Love as a feeling of attraction towards someone or something is as far as the great Greeks got. But in Christianity, love is directed towards all men. It is

for the unlovely as well as the lovely. It is for enemies as well as for friends. That being so, it is a betrayal of the Christian religion not to be willing to treat any enemy, when opportunity offers, in such a way as to show him at least civility, if not love.

Wherever love is real, it produces the finest kind of sensitivity. It engenders everything that we associate with humanism at its best: consideration for the sensibility, for the customs, for the situation of other people. Love instills on every occasion an exquisite sense of propriety.

III

It is strange, yet true, that the place where it is most difficult to love in the fullest sense is in the Christian community which is called the Body of Christ. I wonder sometimes why our Lord added one more commandment to the ancient Decalogue. Talking to His disciples, He said, "A new commandment I give unto you that you love one another." It has often been easier to love one's neighbor, a mere outsider, than to love one's fellow-Christian in the community of faith. Why? We are disposed to demand of fellow-Christians too much similarity to ourselves, too much acquiescence to our point of view, too much exactitude in their formulation of doctrine, too much of our pattern in their form of worship. Resentments tend to pile up. Racial prejudice, inherited, national or regional, becomes prominent.

There is an exquisite line of poetry by Elizabeth Barrett Browning which runs, "I cannot think of thee," she meant her loved one, Robert, "thou art too near me." Have we not had to say at times in our hearts, "I cannot love you, you are too near me"? This I say personally, in honest confession. Alas, alas, it is so often the contiguity, the nearness, of our fellow-Christians who are one with us in the faith, one with us as members of a Christian community, that makes it difficult to love them fully. When we recognize this, all self-righteousness goes. We know who we are; we know also that we must love or perish. We know that if we fail to love one another, the Christian community will not be real, whether in Princeton Seminary or in your future sphere of action. If Christians are unable to live in tune and to owe no one anything but love, Christ's Body will not be built up.

IV

Then what shall we do? It is at this point that we should remember the words: "We love because He first loved us." Christ's love must ever be the fountain from which we derive the possibility of loving, the gift of love which becomes a debt to love. In the same way that Paul brought his physical ailment to Christ and received the reply, "My grace is sufficient for you," so let us bring to Christ our spiritual lovelessness, both now, and in the coming days. Whenever we suffer anguish because we cannot force ourselves to love, let us listen to the same words, "My grace is sufficient for you." Then we shall begin to love again; self "will fade in music out of sight"; and Christ will become regnant in our lives. Then, and only then, when we no longer live, but He lives within us, shall we be Christians in deed and in truth.

May I therefore leave this thought with you who have become today my

new colleagues in the Church's service. Christ is the answer to the tragedy of lovelessness among His followers. Only the Presence within us of the Crucified and Living One will make it possible for us to love one another and all men. Only He, too, can make it possible for us to theologize to profit, to have faith, to work, to tread life's road, rugged or lonely or sunlit, "till the day dawns and the shadows flee away."

So let us say together, "The grace of our Lord Jesus Christ be with us all. Amen."

Students' Lectureship on Missions
November 5-7, 1956
The Reverend Theodore F. Romig, D.D.
Subject
Previews of Redemption

DEGREES, FELLOWSHIPS AND PRIZES

Masters of Religious Education (Prin.)

Margaret Eugenia Darby, A.B. Westminster College, Pennsylvania, 1953
Beverly Louise Fox, A.B. University of California, 1947
Suzanne Arend Hewett, A.B. Hanover College, 1952
Thalia Euridice Pagler, A.B. Boston University, 1953
Shirley Rebecca Postlethwaite, A.B. Maryville College, 1953

Bachelors of Divinity

Robert Mark Allen, A.B. College of Wooster, 1953
Howard Ray Amundson, A.B. Whitworth College, 1953
Frank Edward Ball, A.B. Bloomfield College and Seminary, 1953
Daniel Hammond Barfield, A.B. Austin College, 1953
Gordon Duff Baugh, A.B. Whitworth College, 1953
Guntram Gerhard Bischoff, University of Göttingen, Germany, 1950
John Dakin Bolens, A.B., Bucknell University, 1944; M.A. 1945
Donald Wayne Bracken, A.B. Juniata College, 1953
Duncan Brockway, A.B. St. John's College, 1953
Robert Radcliffe Byrd, B.S. University of California at Los Angeles, 1951
Roland Catterall, A.B. Lafayette College, 1953
Fu Sheng Chen, A.B. Goshen College, 1953
John Chironna, Jr., A.B. Bloomfield College and Seminary, 1953
Kenneth Blaine Cragg, A.B. University of California, 1951
Robert Henry Crawford, A.B. Upsala College, 1953
William Harold Creevey, A.B. Whitworth College, 1953
Donald Allen Crosby, A.B. Davidson College, 1953
John Fulling Crosby, A.B. Denison University, 1953
Edward Royal Danks, A.B. Houghton College, 1953
George Richard Doerbaum, A.B. College of Wooster, 1953
Donald Wilson Ealy, B.S. Pennsylvania State College, 1953
George Hughes Early, B.S. Mississippi State College, 1942
David Alexander Fee, A.B. Muskingum College, 1953
Ronald Edward Felty, A.B. College of Wooster, 1953
Jerry Edward Flanigan, A.B. University of Pittsburgh, 1953
Raymond Joseph Foley, Jr., A.B. Rutgers University, 1953
George Cain Fuller, B.S. Haverford College, 1953
June Russell Gilstad, A.B. Baptist Missionary Training School, 1950
Charles Lee Graves, A.B. Princeton University, 1953
Richard Clyde Hettish, A.B. Grove City College, 1953
John Robert Hewett, A.B. University of Chattanooga, 1953
Charles Frederick Horbach, A.B. Elizabethtown College, 1953
Robert Lee Howland, A.B. San Diego State College, 1953
John Cockins Inglis, Jr., A.B. Washington and Jefferson College, 1953
Robert Waldo Jewett, A.B. Boston University, 1953

Boyd Milo Johnson, Jr., A.B. Dartmouth College, 1953
Gilbert Lee Johnston, A.B. Cornell University, 1953
Robert Given Kesel, A.B. University of Illinois, 1950
Francis McKinley Kirk, Jr., A.B. Stanford University, 1953
Frank Chi-Fang Kuo, A.B. St. John's University, Shanghai, 1945
Robert William Kurth, A.B. College of Wooster, 1953
James Hill Lappen, A.B. Pennsylvania State University, 1953
Young Coo Lee, A.B. Davis and Elkins College, 1952
Donald Nathaniel Matthews, A.B. Lafayette College, 1953
William Boyd McCullough, A.B. Whitworth College, 1953
Felix Bennett McDonald, A.B. Kent State University, 1953
Paul Murrell McKowen, A.B. University of California, 1952
Robert Kenneth Meyer, A.B. Lehigh University, 1953
Richard James Milford, B.S. Ohio University, 1951
Bruce Roderic Miller, A.B. Maryville College, 1953
Gerald Spencer Mills, A.B. Ohio State University, 1953
William James Mills, A.B. Grove City College, 1953
Henry Green Morgan, A.B. Princeton University, 1940; M.F.A., 1947
David Eugene Mulford, A.B. Colgate University, 1953
Arthur William Nelson, A.B. Lafayette College, 1952
Robert Edward Osborne, A.B. Wayne University, 1950
Earl Frank Palmer, A.B. University of California, 1953
Paul Griffith Palmer, A.B. Oklahoma Agricultural and Mechanical College, 1952
Stuart Arnold Plummer, A.B. Davidson College, 1953
Charles Edward Reid, A.B. Maryville College, 1953
Leonard Alton Roe, A.B. Oklahoma City University, 1953
Joe David Ruffin, B.S. North Texas State College, 1953; M.Ed., 1954
George Melville Rynick, III, B.S. United States Coast Guard Academy, 1949
Robert Carl Sackmann, B.S. Rutgers University, 1953
William Stevens Sebring, A.B. Rutgers University, 1953
Vernon Earl Shankle, A.B. Eastern Nazarene College, 1953
John Burton Shaw, A.B. Pennsylvania State University, 1951
William Glenn Spearman, B.S. University of Oklahoma, 1948
Donald Medford Stine, A.B. New York State College for Teachers, Albany, 1953
Ralph Clinton Stribe, Jr., A.B. University of Michigan, 1953
William Henry Stryker, A.B. Bloomfield College and Seminary, 1953
Charles Richard Stults, A.B. College of Wooster, 1953
David Frank Suetterlein, A.B. Houghton College, 1953
William Joseph Tatum, A.B. Whitworth College, 1953
Robert M. Taylor, Jr., A.B. Lafayette College, 1953
John Watson Thomson, III, A.B. Princeton University, 1953
Edward Fairchild Torsch, A.B. Johns Hopkins University, 1953
Bokumin Tsuchiyama, A.B. Greenville College, 1953

John Wesley Voth, A.B. University of Minnesota, 1953

Jay Frank Walters, A.B. University of Virginia, 1953

William Thomas Ward, Jr., A.B. Lafayette College, 1952

Donald Robert Weisbaker, A.B. Geneva College, 1953

Walter Lee Clemmer Wenhold, A.B. Central College, 1953

Ralph Kurt Willers, A.B. Bucknell University, 1953

George Arthur Wilson, A.B. Grove City College, 1953

Ralph Dana Winter, B.S. California Institute of Technology, 1945; M.A. Columbia University, 1951; PH.D. Cornell University, 1953

William Strome Yanney, A.B. College of Wooster, 1952

Edwin George York, A.B. Westminster College, Pennsylvania, 1953

Donald Richard Zobler, A.B. Franklin and Marshall College, 1953

Masters of Theology

Sergio Samuel Arce, A.B. Laprogresiva College, 1940; TH.B. Evangelical Theological Seminary of Puerto Rico, 1954; PH.D. University of Havana, 1955

Yaqub Khan Asim, A.B. Murray College, Pakistan, 1939; B.D. United Presbyterian Theological Seminary, Gujranwala, 1952

Louwrens Hubert Badenhorst, A.B. University of the Orange Free State, Bloemfontein, South Africa, 1949; M.A. 1951; Stellenbosch Theological Seminary, 1952

Dwight Leonard Baker, A.B. Baylor University, 1944; TH.M. Southwestern Baptist Theological Seminary, 1949

Theodore Goodwin Belote, A.B. Haverford College, 1954; B.D. Theological Seminary of the Reformed Episcopal Church, 1954

Charles Oliver Bennett, Jr., A.B. Concordia College, 1942; B.D. New Brunswick Theological Seminary, 1951

Ernest Edward Bortner, Jr., B.E. Johns Hopkins University, 1951; B.D. Divinity School of Duke University, 1954

Roald Carlson, A.B. St. Olaf College, 1948; TH.B. Luther Theological Seminary, Minnesota, 1951; S.T.M. Biblical Seminary in New York, 1952

John Winthrop Doane, A.B. Haverford College, 1950; B.D. Princeton Theological Seminary, 1954

Lloyd Donald Docken, A.B. Luther College, 1948; TH.B. Luther Theological Seminary, Minnesota, 1951

Paul Richard Edwards, A.B. Occidental College, 1951; B.D. Fuller Theological Seminary, 1954

Duane Virgil Fifer, A.B. University of Nebraska, 1951; B.D. Princeton Theological Seminary, 1955

Larry Allan Gardner, A.B. Capital University, 1951; B.D. Evangelical Lutheran Theological Seminary of Capital University, 1955

David Haskil Gill, A.B. Otterbein College, 1947; B.D. United Theological Seminary, 1955

Joseph Harry Haines, A.B. Western Maryland College, 1948; S.T.B. Westminster Theological Seminary, Maryland, 1949

John Allan Harvey, A.B. University of Pennsylvania, 1944; B.D. Princeton Theological Seminary, 1947

John Fay Healey, A.B. College of Wooster, 1942; B.D. Princeton Theological Seminary, 1949

Douglas George Major Herron, A.B.

Trinity College, Toronto, 1947; Knox College, 1950

John Alexander Johnston, A.B. University of Western Ontario, 1950; M.A. McGill University, 1951; PH.D. 1955; B.D. Presbyterian College, Montreal, 1954

Aladar Komjathy, Leopold University, Austria, 1950; B.D. Kampen Theological Seminary, Netherlands, 1955

Arvest Neal Lawson, A.B. Hendrix College, 1951; B.D. Divinity School of Duke University, 1954

Robert William Lyon, B.S. Ohio University, 1951; B.D. Asbury Theological Seminary, 1954

Alummootil Joseph Mathew, A.B. St. Berchman's College, India, 1943; Bishop's College, Calcutta, 1948; S.T.B. General Theological Seminary, 1955

Duncan McLachlan, M.A. University of Glasgow, 1951; B.D. Trinity College, Glasgow, 1954

Timothy Ikwhan Moon, Nippon Theological Seminary, Japan; Chosen Theological Seminary, Seoul, 1947

Kovindaparambil Joseph Philip, A.B. University College, Trivandrum, India, 1932; B.D. United Theological College, Bangalore, 1940

Ernst-Erwin Albert Pioch, University of Heidelberg, Germany; University of Hamburg, 1954

Charles Davis Robinson, Jr., B.S. Temple University, 1951; B.D. New Brunswick Theological Seminary, 1954

Vernon Clifford Scandrett, B.S. University of Illinois, 1947; M.D. 1949; B.D. Asbury Theological Seminary, 1955

Cecil Edwin Sherman, A.B. Baylor University, 1950; B.D. Southwestern Baptist Theological Seminary, 1953

Frederick Earl Stock, A.B. University of California, 1951; S.T.B. Biblical Seminary in New York, 1955

Ragnar Clement Teigen, A.B. Concordia College, 1948; TH.B. Luther Theological Seminary, Minnesota, 1950

Robert John Tollefson, B.S. Michigan College of Mining and Technology, 1950; B.D. Princeton Theological Seminary, 1954

Per Skaar Undheim, Katedral School, Stavanger, Norway, 1933; Norwegian Missionary Society Theological Seminary, Stavanger, 1936

Frederick Russell Wilson, A.B. Maryville College, 1947; B.D. Princeton Theological Seminary, 1950

Carlton Chungchieh Wu, A.B. Hang Chow Christian College, 1950; S.T.B. Boston University School of Theology, 1954

Doctors of Theology

Olaf Hansen, A.B. New York University, 1940; M.A. University of Chicago, 1946; TH.B. Luther Theological Seminary, Minnesota, 1943
Dissertation: *The Problem of Alienation and Reconciliation: A Comparative Study of Marx and Kierkegaard in the Light of Hegel's Formulation of the Problem*

Sylvio Joseph Scorza, A.B. Hope College, 1945; B.D. Western Theological Seminary, Michigan, 1953
Dissertation: *An Analytical Concordance of the Published Non-Biblical Documents from Qumran Cave I*

Kalman Laszlo Sulyok, Reformed Gymnasium, Debrecen, Hungary, 1937;

Debrecen Theological Seminary, 1941; LL.D. University of Debrecen, 1946
Dissertation: *A Theological Consideration of Baptism as Act of Discipleship and Confession of Faith*

Cecil Kermit Thomas, A.M. Phillips University, 1937; B.D. Phillips University, College of the Bible, 1938; Th.M. Princeton Theological Seminary, 1947
Dissertation: *Alexander Campbell as Translator of the New Testament*

Albert Norman Wells, B.S. Alabama Polytechnic Institute, 1943; B.D. Columbia Theological Seminary, 1949
Dissertation: *Pascal's Conception of Orders: Considered as a Contribution to Our Understanding of the Structure of Existence*

Manual for Holy Communion

"Religious bookshops offer many manuals of devotion for Holy Communion, but very few of them come from the Reformed tradition." So states Nathaniel Micklem in the Introduction to *A Companion to the Communion Service*, written by William Robinson of Overdale College, Selly Oak, and recently appearing in reprint by the Berean Press.

This little volume, fifty-five pages in all, opens with a devotional guide for personal preparation before partaking of the Sacrament of the Lord's Supper. "We owe it to our Lord; we owe it to our fellow Christians; and we owe it to ourselves, adequately to prepare ourselves for this solemn though joyous act of worship," writes the author.

Then follow sections dealing with the meaning and interpretation of the Communion and the significance of the various movements in the Reformed liturgy. The concluding part of this little treatise consists of quotations from leading thinkers of the Reformed tradition who suggest what ought to be the central teaching of the Lord's Supper. This book may be secured from The Berean Press, 20 Brighton Road, Birmingham 12, England. Price $1.20.

D.M.

FELLOWSHIPS AND PRIZES

The Fellowship in Old Testament to
Howard Hunter Cox

The Fellowship in Church History to
Terrence Nelson Tice

Prizes on the Samuel Robinson Foundation to
Horace Thaddeus Allen, Jr.
Duncan Brockway
Thomas Edmond Brown
Fu Sheng Chen
Ronald Edward Felty
Jerry Edward Flanigan
Beverly Louise Fox
Charles Lee Graves
Gilbert Lee Johnston
Robert Knight Jones
James Walter Kesler
Kosuke Koyama
Sadako Kurisaka
James Hill Lappen
Ross McNeil Ludeman
Paul Frederick Maier
Katharine Ruth Mason
Ian Strain McDowell
Alexander Jeffery McKelway
Truman Donour Nabors, Jr.
William Bernard Payne
Ernst-Erwin Albert Pioch
Harry Righter Robinson
Donald Barton Rogers
Vernon Clifford Scandrett
David Malcolm Scott
John Winfield Sloat
J. Brenton Stearns
John Watson Thomson, III

The Templeton Prize to
J. Brenton Stearns

The Greir-Davies Prizes in Homiletics and Speech to
First, Terrence Nelson Tice
Second, David Eugene Mulford

The John Alan Swink Prize in Homiletics to
William Glenn Spearman

The Robert L. Maitland Prize in New Testament Exegesis to
Daniel Wayne Reid

The Robert L. Maitland Prize in English Bible to
Ronald Edward Felty

The Benjamin Stanton Prize in Old Testament to
Roger Alden Kvam

The Archibald Alexander Hodge Prize in Systematic Theology to
Horace Thaddeus Allen, Jr.

The First Mary Long Greir Prizes in Speech and Homiletics to
Middler, Roger Alden Kvam
Junior, Richard Stoll Armstrong

The Second Mary Long Greir Prizes in Speech and Homiletics to
Middler, Charles Alfred Kellogg
Junior, Kenyon Jones Wildrick

The William Tennent Scholarship to
Donald Foulk Flemer

THE DEAD SEA SCROLLS–1956

CHARLES T. FRITSCH

WITH the publication of *Discoveries in the Judaean Desert. I. Qumrān Cave I.*, by D. Barthelemy and J. T. Milik (London: Oxford University Press, 1955) a well-defined plateau has been reached in the study of the Dead Sea Scrolls. All available material from Qumrān Cave I (1Q), discovered in 1947, has now been published, except the Aramaic Scroll which has just been unrolled this past winter in Israel. According to the scholars in the Hebrew University in Jerusalem (Israel) the material thus far deciphered shows this most brittle of all the scrolls to be an Aramaic version of four chapters of the Book of Genesis into which stories and legends about the Patriarchs are interwoven. Some of the embellishments of these stories, as reported in a New York *Times* dispatch from Jerusalem, dated Feb. 7, 1956, are as follows:

> In chapter twelve, which deals with Abraham's visit to Egypt and the taking of his wife Sarah, by Pharaoh, the scroll adds a minute description of Sarah's beauty. According to Dr. Yadin, this "deals with her legs, feet, hands, hair and eyes."
>
> In chapter thirteen, where the Lord tells Abraham to walk through the length and breadth of the land of Canaan, the scroll goes on with a first-person account by Abraham of what he saw on this journey.
>
> In chapter fourteen, further topographical details are given in connection with the Battle of the Kings in the Vale of Siddim beside the Dead Sea. For example, Melchizedek is described in the Book of Genesis as the King of Salem, and the scroll adds, "which is Jerusalem." This is considered a most important proof of a connection that had long been suspected.
>
> In chapter fifteen, where Abraham is promised a son, the scroll adds what the professors described as a "colloquial discussion between Abraham and his wife on the subject."

Many more volumes of manuscript material from the cave sites of the Judaean Desert are to be published in the coming years. Manuscript fragments from Murabba'at, Khirbet Mird, an unknown site in the Judaean Desert, and Caves 2, 3, 5, 6, at Qumrān will be published in that order, with the great mass of fragments from Cave 4 (4Q) to be brought out in four or five more volumes. The recent discovery of manuscript-bearing caves 7-10 at Qumrān, and the announcement of still another startling find in the same area will necessitate the publication of even more volumes than were at first anticipated.

Then too the appearance of three volumes on the Dead Sea Scrolls by American scholars in the past year has made the American public acutely aware of this subject. Edmund Wilson, in *The Scrolls from the Dead Sea* (New York: Oxford University Press, 1955), has done a good piece of reporting on the excavations at Qumrān and the history of the community. He says very little, however, about the manuscripts them-

selves, and his conclusions at the end of the book are pure speculation with little comprehension of the theological issues involved. Prof. Millar Burrows, of Yale, in *The Dead Sea Scrolls* (New York: The Viking Press, 1955), has told the story of the finding of the scrolls in great detail, and describes at length the manuscripts themselves and their importance for Biblical scholarship. Somewhere between Wilson's popular account and Burrow's exhaustive treatment of the subject is the writer's work, *The Qumrān Community. Its History and Scrolls* (New York: The Macmillan Co., 1956). An eye witness description of Qumrān, as well as of the other cave sites of Murabba'at and Khirbet Mird, is given here, and the manuscript material from these places is described and evaluated for both Old and New Testament studies. These three volumes, then, give the basic background material which is necessary for the study and understanding of the Dead Sea Scrolls and the community which copied them.

It is not my purpose in this article to review the contents of any of the books mentioned above, but rather to go on from there and briefly note some of the new developments in this rapidly growing field of Biblical studies. A fourth season of excavation was carried on at Qumrān from Feb. 2 to April 6, 1955. At this time, the area mainly to the west and south of the main community center, uncovered in the first three campaigns and described in the first chapter of my book, was explored. According to brief, preliminary reports of this fourth campaign the following results were obtained. In the area explored traces of a building were discovered which was much smaller and probably older than the main center of the community. It may go back to the modest beginnings of the community in the latter half of the second century, B.C. This smaller building was also damaged by an earthquake—probably the same one that destroyed the main center (see Fritsch, *The Qumrān Community*, pp. 6, 9, 12, etc.; all page references will be to this work, unless otherwise noted)—and when it was restored, the debris was thrown outside of the walls. Several more large cisterns, fed by a canal which traversed this western area, served as the center for a group of domestic industries. Storage bins, flour mills, ovens for the baking of bread, the potter's quarters with pits for washing and levigating the clay, and even a smelting furnace make up this extensive domestic complex.

Another curious discovery in this area outside of the main building was a number of pots or large fragments of jars containing bones of domesticated animals—sheep, goats, lambs, calves, cows—which had been carefully interred in several places. They are clearly the remains of some kind of ritual or sacred meals of the community about which the texts have so far given us no clues.

Also a hoard of over 550 silver coins was found buried in three small pots under the floor of a room in the smaller building near a door. They are of Tyrian stamp and range in date from 135 to 9 B.C. They were probably hidden there during the abandonment of the site, i.e., during the reign of Herod the Great (37-4 B.C.), or at the beginning of the new era in the community's life, i.e., with Herod Archelaus (4 B.C.-A.D. 6). During this 1955 campaign four new caves—7, 8, 9, 10—were also

discovered in the marly bank of the plateau. They contained a small number of manuscript fragments, some on skin and others on papyrus. A newspaper report and news via the grapevine from Jordan indicate that a new cave has been discovered recently with sensational manuscript material in it.

An archeological campaign was carried on in the spring of 1956 in the area of 'Ain Feshka, about two miles south of Qumrān, but the results of this excavation have not been divulged.

It may be said, then, in conclusion, that these new excavations do not alter in any way the views regarding the occupation of the site of Qumrān or the history of the sect which lived there, as given in the handbooks noted above.

The work on the manuscript material from Qumrān and the other cave sites in the Judean Desert has been progressing apace. The most startling news in this area is the cutting and decipherment of the copper scroll, found in 1952 in Cave 3 at Qumrān (see pp. 39 and 41). The description of the process whereby the cracked and corroded scroll of copper was successfully cut into small segments is given in an article in *Life* magazine of July 23, 1956. The message on the scroll describes locations of ancient treasures, including 200 tons of silver and gold, buried in various sites in the Holy Land. Unfortunately, the exact locations are impossible to identify. Three excerpts from the copper scrolls have been released, and read as follows:

> In the cistern which is below the rampart, on the east side, in a place hollowed out of rock: six hundred bars of silver.
>
> Close by, below the southern corner of the portico at Zadok's tomb, and underneath the pilaster in the exedras, a vessel of incense in pine wood and a vessel of incense cassia wood.
>
> In the pit nearby, towards the north, near the grave, in a hole opening to the north, there is a copy of this book with explanations, measurements, and all details.

The countless fragments, dug up in the floor of Cave 4 at Qumrān, are slowly being identified and put together in the Palestine Museum in Jerusalem (Jordan), by several scholars from America and Europe, under the direction of Père de Vaux, of the École Biblique. It is estimated that about 330 different manuscripts are represented by these fragments, of which about 90 are Biblical. All the books of the Old Testament are represented except Esther, which may not be accidental, since the Talmud has preserved a reminiscence of hesitation to adopt this book and the festival of Purim which it enjoins.

Of the Pentateuch, Deuteronomy was by far the most popular book, being represented by 14 different manuscripts. Two manuscripts of Exodus from Qumrān now corroborate the Septuagint reading of "seventy-five" souls who went down to Egypt with Jacob, rather than "seventy" of the Hebrew text and our English translations (Exod. 1:5). Of extreme value for the textual student of the Old Testament is the fact that at least three major textual traditions of the Pentateuch have appeared among the manuscripts of Qumrān:

1. Those manuscripts which adhere closely to the tradition which later became the Masoretic text.

2. Those which preserve a text type closely related to the Old Samaritan recension.
3. Those which represent the tradition reflected in the Alexandrian Septuagint.

Thus for the first time we have rather extensive manuscript evidence of the various textual traditions which lay behind the official Rabbinic Hebrew text that was to become our Masoretic text.

Then, too, a study of several Samuel fragments—4QSam^{a,b,c}—shows that they belong to a text type related more closely to the Hebrew underlying the Old Greek rather than to the consonantal text underlying the received Hebrew text. In 4QSam^{b}, for instance, where the LXX and Masoretic text disagree, the Qumrān fragment follows LXX thirteen times and the Masoretic text only four times. This is indeed remarkable. It appears from this limited evidence that some of our ideas about the Septuagint and its origin will have to be reexamined and reappraised.

The sectarian documents, found in Cave 1, are well represented among the fragments of Cave 4. There are eleven manuscripts, in fragmentary condition of course, of the Manual of Discipline, six of the Hymn Scroll, and four of the War Scroll. The Damascus Document (CDC) is represented by seven different manuscripts. These new copies from Cave 4 fill in many lacunae and clear up difficult readings in the scrolls from Cave 1, and they also show different recensions of these works.

Although no copy of the Habakkuk Commentary has turned up in Cave 4, a number of commentaries, or peshers, have been found on other books of the Old Testament. Several peshers on Isaiah have been found, as well as peshers on Hosea, Nahum and the Psalms. The pesher on Nahum is by far the most exciting, for it is the first Qumrān document which contains identifiable names and historical data which can be controlled. From these peshers we learn how the members of this Essene Community interpreted the Scriptures. They believed that they were living in the last days, and so they interpreted the messages of the prophets as referring to their own day. The "end of days" is now here, they believed, and it was about this "age" that the prophets were really speaking. This "historical" interpretation has no parallel in Hellenistic or Pharisaic Judaism, but falls precisely into the New Testament pattern of the exegesis of the Law and the Prophets.

The eschatological nature of this community and its thinking is emphasized by the so-called Messianic Testimonies that have been found in the Qumrān literature. Here passages like Deut. 18:15—the prophet, Num. 24:17—the star, and Deut. 33:8—the priestly Messiah, are commented upon and applied to the time in which the expositor and his readers are living.

Many other intertestamental works have been found in the Cave 4 material, some well-known, like Tobit, Jubilees, and Enoch, and many others that are unknown. The true value of these texts, both Biblical and non-Biblical, will be ascertained only after all of this material has been published and made available for study by Biblical scholars. Let it be said now, however, that the Biblical texts from Qumrān have amazingly confirmed the validity of the Hebrew text which has served as the basis for the translation of our English Bibles.

Finally, what is the importance of these finds for New Testament studies? Let us first sound a timely note of warning here in regard to this problem. It is easy to go overboard in this matter and see things in the texts which are not there, or derive conclusions from obvious parallels which will not stand up under more careful scrutiny and study. It should be noted at once that many of the parallels of expression and thought between the Qumrān material and the New Testament have long been known to scholars who have been working in this particular field of the Jewish background of the New Testament. Hermann L. Strack and Paul Billerbeck have written a three-volume commentary on the New Testament in which they have gathered countless parallels between the New Testament and the Talmud and Midrash (*Kommentar zum Neuen Testament aus Talmud und Midrasch.* Muenchen: C. H. Beck. 1922-26).

It may be well, therefore, to note first of all some major differences between the Qumrān sect and Christianity. The most important thing to remember in this regard is that when we are dealing with the life, customs and teachings of the Qumrān community we are still in the Old Testament, and not in the New. The Essenes of Qumrān still lived under Mosaic regulations and restrictions. They are still within the framework of the Sinaitic covenant, although it is given a deeper, spiritual meaning. There is an excessive legalism in Qumrān which is missing in the Christian community. We find no universal love among the Essenes, no love for one's enemy; only hatred for those outside of the elect group and love for those within the closed group. These warriors of God were looking for the Messiah, whereas Christianity was born with the coming of the Messiah. There is no atoning work of the Messiah at Qumrān, no manifestation of the Holy Spirit as at Pentecost, no Trinity. The community life at Qumrān was an interim existence, between the break with the priesthood and Temple at Jerusalem and the reestablishment of the true priesthood and the new Temple at Jerusalem where sacrifices would again be offered in accordance with the correct ritual and calendar. In these respects Qumrān is miles apart from the New Testament and the Christian Church.

Yet, on the other hand, the Essene and New Testament writers draw upon common resources of language and thought, they share common religious institutions, and they live in the same atmosphere of tension between this world and the next. For these reasons there are many parallels between the language of the Qumrān literature and the New Testament—some 500 literary parallels have been noted, between the institutions and organization of the two communities, and between their theologies. Let us briefly note a few of the more important parallels and show their importance for New Testament studies. (See pp. 111-127 for a more detailed discussion.)

The organization of the earliest Christians, as sketched in the Book of Acts, is strongly reminiscent of the Essene practice of the communal life, with the important difference that the communal life was compulsory at Qumrān, whereas it was not in the early church (Acts 5:4). Then, too, the rule of the Essene community by 12 laymen and three priests reminds one of the group that Jesus gathered around him

for special training. The term "the Many," used of the Essenes, is also found in the Book of Acts to describe the members of the early Church (6:2,5, 15:12,30). The duties of the "mebaqqer," or supervisor, in the Qumrān community correspond closely to those of the bishop, or overseer, in the early church. This would of course point to a date for the Pastoral Epistles in the time of St. Paul, rather than in the second century. But what is more important is the fact that order, as well as ardor, was an important consideration from the earliest times in Christianity, and it was from Qumrān, no doubt, that this impetus for order and organization was derived.

The communal meal of the Essenes as described by Josephus and in the Manual of Discipline adds a whole new dimension to our understanding of the origin and meaning of the Lord's Supper. In the Manual of Discipline we read:

> And it shall be when they arrange the table to eat, or the wine to drink, the priest shall stretch forth his hand first to bless with the first fruits of the bread and wine.
>
> When God begets the priestly Messiah, he shall enter with them, for he is the head of the whole congregation of Israel; and all the fathers of the sons of Aaron, the priests who are invited to the feast, men of renown, shall sit before him, each according to his rank. And afterwards the Messiah of Israel shall sit down, and the chiefs of the thousands of Israel shall sit before him, each one according to his rank. . . . When they meet together at the table or to drink wine, and the communion table is arranged and the wine is mixed for drinking, one shall not send his hand on the first portion of bread or of wine before the priest (Messiah); for he shall bless the first portion of the bread and wine and he shall send forth his hand upon the bread first of all. And afterwards the Messiah of Israel shall stretch forth his hand on the bread, and after giving a blessing, each shall partake. According to this they shall do at every meal when as many as ten meet.

The last paragraph, just quoted, comes from a fragment of the Manual of Discipline just published in the volume noted at the beginning of this article. It shows clearly that the communal meal of the Essenes was Messianic in character. It was clearly a liturgical anticipation of the Messianic banquet, a familiar note in the Christian communion (Mk. 14:25, etc.). This element is not present in the Passover meal with which the Lord's Supper is usually associated. Thus we see how Jesus united the sacrificial lamb motif of the Passover and the Messianic note of the Essene meal in the Last Supper. He also adds the new and significant element which makes His Supper different from both the Passover and the Essene meal—"this is my body" and "this is my blood."

Another contribution to New Testament studies is the light that the Qumrān documents throw upon the language and thought world of the Fourth Gospel. Without going into details, it may now be said quite certainly that John's Gospel reflects an early, Jewish tradition, rather than a late Greek one, a view which will considerably alter our

ideas about the date of the authorship of the Gospel of John.

What then shall we say about the relation of these new discoveries to the New Testament and the origins of Christianity? Certainly we need not fear that they will in any way undermine our faith or destroy our theology. Through them we get a better understanding of the days in which Jesus lived and the Christian Church was born. The more we learn about this period, the better we shall understand the New Testament and its teachings, and this is certainly all to the good. Jesus drew heavily upon the Jewish culture of his day for his teachings and organization, and this was what one would expect.

But the uniqueness of Christianity depends entirely upon the uniqueness of the person of Christ. We find no divine-human, crucified, risen Messiah in the literature of Qumrān. Philo and Josephus can write page after page describing the Essenes, and never once mention a figure like the Teacher of Righteousness. Who could ever write a history of Christianity without mentioning Christ? In the person of Christ lies the secret of the power and drive of the Christian religion. Qumrān can never explain or take away that divinely historic fact.

The Preacher's Bookshelf

Among the books of sermons published in recent months, most preachers will welcome a new title from the pen of Dr. Harold Cooke Phillips, the distinguished minister of the First Baptist Church, Cleveland, Ohio. Those who are acquainted with his first volume of sermons, *Life's Unanswered Questions* (Harper's, 1943) and his Yale lectures, *Bearing Witness to the Truth* (Abingdon, 1949), will be happy to own this new collection of sermons, entitled *The Timeless Gospel.* Here is interesting and helpful reading. These sermons are Gospel centered, well illustrated, and show a deep awareness of man's moral and social needs. Thoughtful statements occur on page after page, such as: "It is sometimes said that religion is a personal matter—the relationship between the individual and God. And so indeed it is. But there is a vast difference between a religion that is personal and one that is private. A private religion becomes a self-centered religion; and it is precisely from the sin of self-centeredness that Christianity offers us salvation." (pp. 105-106).

D.M.

PRINCETONIANA

Lefferts A. Loetscher

Commencement

The Seminary's 144th Commencement was held in the well-filled University Chapel on Tuesday, June 3, with the Very Reverend James A. Pike, Dean of the Cathedral of St. John the Divine, New York, delivering the address. Degrees were conferred on 135 candidates, with 5 receiving the M.R.E., 89 the B.D., 36 the Th.M., and 5 the Th.D. The election of two ministerial members to the Board of Trustees was announced—Dr. Clem E. Bininger, pastor of the Second Presbyterian Church of Kansas City, Missouri, and Dr. G. Hale Bucher, pastor of the First Presbyterian Church of New Brunswick, New Jersey, the latter elected as Alumni Trustee.

Faculty

This year the Seminary will have as Guest Professor in Ecumenics during the second and third terms Dr. Hendrik Kraemer, former Professor of Missions in the University of Leyden, the Netherlands, and missionary for many years in the East Indies, and author of the very important book, *The Christian Message in a Non-Christian World.*

Two promotions have been announced: Dr. Hans Hofmann to Associate Professor of Theology and Mr. William Brower to Assistant Professor of Speech. Mr. James H. Smylie has been appointed Instructor in American Church History and Mr. James F. Armstrong, Instructor in Old Testament. Last June Miss Dorothy Kirkwood, Instructor in Christian Education, was married to the Rev. Edward R. Mooney, pastor of the Westminster Presbyterian Church, Allentown, Pennsylvania. During the first term of the coming year she will be visiting Lecturer in Christian Education.

During the past year the Faculty suffered the loss of two members. Dr. Lehmann accepted appointment to the Faculty of Harvard Divinity School and Dr. Gard accepted a call to the pastorate of the First Presbyterian Church of Trenton. The hearty good wishes of all go with these former colleagues.

Two new administrative offices have been created and appointments to them announced. The Rev. David L. Crawford, formerly pastor of the Presbyterian Church of Plainsboro, New Jersey, will be Assistant to the President of the Seminary, and the Rev. Donovan O. Norquist, formerly pastor of the Presbyterian Church at Monmouth Junction, New Jersey, will be Assistant to the Dean of Field Service, and will have the responsibility of visiting on behalf of the Seminary the pastors and student workers on fields where students are serving. Mr. Crawford is a graduate of the Seminary in the Class of 1947, and Mr. Norquist in the Class of 1955.

This coming year Drs. Gehman and Hendry will be on sabbatical leave during the third term.

AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The American Association of Theological Schools at its biennial meeting in Berkeley, California, June 20-21, very appropriately held a memorial service in honor of Dean Edward H. Roberts whose death on December 13, 1954, had occurred since their last meeting. Dr. Roberts had had a leading part in organizing the Association in 1936 and had served terms both as President and as Executive Secretary. He was also Chairman of the Administrative Committee that set up the Survey of Theological Education out of which are currently emerging the reports of Dr. Niebuhr and his colleagues.

At its meeting this year the Association took some very important creative actions. It was voted to have a full-time Executive Director, and for this office Dean Charles L. Taylor of Episcopal Theological Seminary, Cambridge, Massachusetts, was elected. A new Constitution was adopted, and a program of Fellowships to make possible research and further advanced study by seminary professors was approved. The fellowship program and the full-time directorship was made possible by the generosity of the Sealantic Fund in making available $725,000. The Association will make a concerted effort, also, to secure funds for distribution among its theological schools from sources which would not ordinarily be responsive to requests by individual institutions. Four permanent commissions will be helping the Association to carry out its expanding program: a Commission on Accrediting; a Commission on Faculty Fellowships; a Commission on Research, Study, and Counsel; and a Commission on Financial Aid. It is highly significant for the cause of Protestantism in our country that these vigorous steps are being undertaken on so wide a scale and for the purpose of further strengthening the ministry and its work.

THE SEMINARY CAMPUS

At the moment the Seminary campus looks like an infantry training camp, with trenches seaming it in every direction. The Seminary is not building defense fortifications, but laying again its electric mains, so that all current used by both the old and the new campus will come through a single meter. Where necessary, in view of the increased use of appliances in recent decades, heavier mains are being installed. At the same time, to give a really torn-up appearance to the campus, the old water mains which have been in the ground since original installation in 1885 are being replaced. There is every expectation that both jobs will be completed well before the fall reopening of Seminary for "business as usual."

Meanwhile, the building of the new Robert E. Speer Library has been progressing very rapidly since the arrival of the steel in June. Previous to that, the work of demolition and excavation had moved along slowly but steadily, and everything was ready for the steel when it arrived. The basic steel structure was quickly reared, and as this goes to press the walls are being built around it. As all who have watched the process can testify, it is indeed an impressive structure which is emerging.

THE CHOIR

For its eleventh annual summer tour, the Seminary Choir went this year to Mexico and Guatemala. Leaving on Commencement day, June 5, they had an engagement that evening in Altoona, Pennsylvania. From there the route lay through Ohio, Indiana, Illinois, and Missouri into Oklahoma and Texas. On June 19 they entered Mexico and did not return to Texas until July 17. In Mexico arrangements for their singing and hospitality had been made for them by two Presbyterian missionaries, the Rev. W. Winn Erdman and the Rev. H. Edwin Rosser. For the journey from Mexico to Guatemala they used planes, taking off from Tapachula, Mexico, and landing at Quezaltenango. In Guatemala, the Rev. Armando Divas arranged the itinerary for them. For a few days in Guatemala the choir divided into two parts, with Dr. Jones leading one part and a middler member of the choir, Mr. David Prince, the other. Everywhere choir members found the people very friendly and appreciative, and famous Spanish hospitality at its best. The return trip was through Texas, Arkansas, Tennessee, and Virginia.

STUDENT ACTIVITIES

Shortly before the close of Seminary last spring, the Student association elected from the coming senior class its officers for the academic year 1955-56. Mr. Richard A. Morledge was chosen President, Mr. E. David Willis Vice President, Mr. James W. Morris Secretary, and Mr. James E. Loder Treasurer. In addition, representatives elected by classes, dormitories, and special groups, together with certain chairmen appointed by the Student Association President, will constitute the Student Council for the coming year. This organization has been quite active during recent years, and plays a large role in shaping student opinion and in relations with the Faculty. Each year, for example, under the auspices of the Student Council the President of the Middler Class heads up the orientation program for Juniors at the opening of the Seminary year. This year it was felt desirable, in the light of experience of past years, to leave a little more free time. In the past, the program has been so tightly filled, that some hardly got their bags unpacked before Seminary opened! Praise of the orientation has, however, been very high each year, and it is felt that it renders valuable service in helping incoming students to become integrated with the Seminary's life and work before the academic activities start.

One of the numerous campus organizations is the Student Wives' Fellowship, which meets each month during the Seminary year. They have been meeting at the home of Mrs. Mackay under the leadership of their own officers. Faculty members and outside speakers have brought varied programs of Bible study, theology, church history, social concern, and missionary inspiration. The organization serves a very valuable purpose in inspiration and fellowship.

Last year saw the appearance of six issues of *The Princeton Seminarian* published under the direction of a student staff and Editorial Board. It is printed, and is in admirable format, running about ten pages to the issue.

Questions of campus life are discussed —sometimes "pro and con"—as well as larger interests of theological concern and world affairs.

Students interested in producing on campus plays of spiritual and moral significance have organized the "Merlin Theatre," which is directed by Mr. Dohrenburg and Mr. Brower. During the last two academic years they produced four plays including Reginald Rose's "Twelve Angry Men" and Shaw's "Saint Joan." During the present year they plan to produce Stephen Vincent Benet's "A Child Is Born," which will be directed by Mrs. Frank Watson, whose husband is a member of the senior class. Their work has been very well received, and performances nearly bring out the "standing room only" signs.

PRINCETON INSTITUTE OF THEOLOGY

Last summer's Institute, according to the report of its Secretary, had the largest registration of any Institute since the war. A number commented on the strong ecumenical character of the program as well as on its balance and variety. There was a total registration of 345 with 34 denominations represented, as well as 26 states, the District of Columbia and Alaska, Canada, and eight foreign countries. Many come each year to these Institutes and find both the fellowship and the program stimulating and refreshing.

SUMMER FIELD WORK

This past summer students were engaged in a great variety of field work. One man, who had had professional experience in radio and also in audio-visual work, went to Alaska under the Presbyterian Board of National Missions to conduct radio broadcasting for the Board's station there. A Chinese student served as student pastor of a Caucasian church in upstate New York with very fine results. Students from Korea, India, China, and other lands have been studying at first hand problems of Christian life and service in the "Ministers in Industry" program in Chicago and as leaders in boys' camps and in other ways. One of the women students went to Mississippi to teach Bible at a junior college for Negro girls. She liked the work so well that she decided to continue there for a full year of service as a Seminary intern. Examples of interesting forms of summer field service could be multiplied almost indefinitely. Students are scattered widely, with some in Christian work camps in Europe, some in Alaska, many serving as chaplains in the national parks of the United States, a great number working under the National Board in true "frontier" situations, and very many as student pastors in all parts of the country. Almost invariably the summer experience proves stimulating, and reveals new interests and values in the theological studies of the winter months.

MISSIONARIES IN RESIDENCE

During the year 1955-1956 the following missionaries on furlough were in residence in Payne Hall with their families: J. L. Anderson, Sudan; Sergio Arce, Cuba; H. E. Davenport, Iraq; Lawrence Driskill, Japan; Donald R. Fletcher, Chile; Thomas W. Foley, Brazil; Ellis L. Graves, Brazil;

Joseph H. Haines, Malaya; James Ormiston, Africa; William Stackhouse, Africa; Edwin H. Rosser, Mexico; Robert F. Tebbe, India; and Frederick R. Wilson, Iran.

IN MEMORIAM

The Seminary community was saddened last spring by the death in close succession of two of its greatly loved friends of long standing.

On June 21, the Rev. Paul Martin, former registrar of the Seminary, passed from this life at the age of ninety-four. A memorial service was held in the First Presbyterian Church on June 23.

On June 23 occurred the death of Mrs. J. Ross Stevenson, widow of the second president of the Seminary. The funeral service was held in Miller Chapel on June 27.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

God as our Redemption

"According to the New Testament, it is God who takes the initiative in the work of redemption, and he does so because he feels compassion for man and wants him to overcome the self-destructive life he has lived thus far. However, in this redemptive work God does not deal with man in a mechanical way nor is man redeemed against his will. Redemption comes to the individual as a personal divine offer. Thus it will depend on the individual's response whether or not he will enjoy the gift of God offered to him."—Otto A. Piper, *Theology Today*, Vol. XII, No. 4 (January 1956), pp. 444-445.

ALUMNI NEWS

Orion C. Hopper

COMMENCEMENT ALUMNI DINNER

The Annual Dinner Meeting of the Alumni Association was held on Monday evening, June 4, in the Campus Center. Bryant M. Kirkland, President of the Alumni Association, presided.

Seated at the speaker's table were President Mackay, James K. Quay, Benjamin T. Farber, '09, Henry Seymour Brown, '00, Charles R. Erdman, '91, Hugh B. McCrone, '98, and Orion C. Hopper, '22. The Reverend J. Earl Jackman, '26, offered the Invocation.

Dr. Erdman lead in the singing of old favorites, and as usual his Treasurer's report was enthusiastically and unanimously adopted. Mention was made that Dr. and Mrs. Erdman were approaching their 64th Wedding Anniversary and Dr. Erdman his 90th Birthday.

The chairman recognized the Class Reunions which were being held during this commencement. They were: the Class of 1896—60th Reunion; the Class of 1901—55th Reunion; Class of 1906—50th Reunion; Class of 1931—25th Reunion; and, Class of 1936—20th Reunion.

The Missionaries, national and overseas, Chaplains, Trustees, Faculty, and Administrative Members were welcomed in order as were the youngest members of the Alumni Association, this year's Senior Class. Charles Lowell Lentz, President of the Senior Class, responded to Dr. Kirkland's word of welcome and J. Harry Haines responded for the Graduate Students.

The chairman then introduced Dr. Paul L. Lehmann, Professor of Applied Christianity and Director of Graduate Studies, who is leaving the Seminary to join the faculty of Harvard Divinity School. Dr. Kirkland expressed the very high regard and sincere esteem in which Dr. Lehmann has been held by Student Body and Faculty Members.

Dr. Farber, Secretary of the Board of Trustees, expressed appreciation to the Alumni Association for their generous cooperation in the Alumni Roll Call, and of the calibre of the men serving as Alumni Trustees. He announced the election of the Reverend George Hale Bucher, D.D., '28, as an Alumni Trustee to the Class of 1959. He thanked the Class of 1904 for their gift of $5000 to the Seminary. Dr. Harry Bowlby responded on behalf of the class.

Alumni Council business was the next order on the docket. Dr. Quay, Dr. Hopper, and Dr. Wilson were called upon to present brief reports. The recommendation of the Council to continue the Annual Roll Call was approved and Dr. S. Carson Wasson presented the report of the Nominating Committee for Council Officers and Members.

President—William F. MacCalmont, '39, Westminster Presbyterian Church, Akron, Ohio.

Vice President—Seth C. Morrow, '38, First Presbyterian Church, Orange, New Jersey.

Secretary—Clifford G. Pollock, '37, First Presbyerian Church, Morrisville, Pennsylvania.

Treasurer—Charles R. Erdman, '91, Professor of Practical Theology, Emeritus, Princeton, New Jersey.

FOR COUNCIL MEMBERS

Class of 1957—William J. J. Wiseman, '44, the Presbyterian Church of White Plains, New York, replacing William F. MacCalmont.

Class of 1959—William T. P. Rambo, '36, the Presbyterian Church at Bellemore, Long Island, New York; and, Stanley K. Gambell, '39, Woodland Presbyterian Church, Philadelphia, Pennsylvania.

NOMINATING COMMITTEE FOR OFFICERS AND COUNCIL MEMBERS FOR 1957-58

A. Duane Smith, '45; Joseph C. Dickson, '30; Victor L. Baer, '44

COMMITTEE FOR NOMINATION OF ALUMNI TRUSTEE FOR THE CLASS OF 1960

Samuel Colman, Sr., '37; William H. Kepler, '37; Robert A. Allen, '40

The report was accepted and these officers were unanimously elected.

A word of grateful appreciation was extended to Dr. David H. Jones and the members of the Choir. Dr. Jones led members of the Seminary Choirs, past and present, in the singing of a few favorite selections.

Dr. Mackay was then presented and brought the main address of the evening, "Some Reflections on the Future of Princeton Seminary." He touched upon two areas of major concern that confront the Seminary in the years ahead. The first might be termed administrative, the other theological and cultural. With regard to the administrative area of concern Dr. Mackay outlined some of the important steps that have been taken to meet the challenge of the future. These steps include the setting up of a Long-Range Planning Committee by the Board of Trustees, the activities of a faculty committee on a revision of the curriculum, and a movement toward increased academic cooperation between the Seminary and Princeton University. Two matters pose problems for the Seminary from an administrative viewpoint. One is the question as to how large the Seminary should be allowed to grow in the future without jeopardizing its vital and intimate community life; second, what is to be the relationship between, and the respective contributions of, the confessional and the non-confessional seminary in the future life of the Christian Church.

The second area of major concern which Dr. Mackay discussed was that of certain contemporary theological and cultural trends which involve an attitude of "negativism." Dr. Mackay gave expression to a belief that we are now in the midst of a movement of thought which stresses the critical and the negative over against positive commitment. Dr. Mackay averred that there *were* dangers associated with uncritical, unreflective commitment; but, also there were very real dangers associated with uncommitted intellectualism. Dr. Mackay's words on this point are especially

noteworthy. "Commitment without reflection leads to fanaticism; reflection without commitment leads to sterility."

In closing Dr. Mackay asserted that we must ever keep before us the real and positive character of the new man in Christ.

The benediction was pronounced by the President-Elect of the Association, William F. MacCalmont, '39.

GENERAL ASSEMBLY ALUMNI DINNER

This year the Alumni Dinner during General Assembly was held on Saturday evening in accordance with directions from the Assembly's Committee. In spite of this change of day, approximately 200 Alumni and their wives gathered in the Rose Garden Room of the Bellevue-Stratford Hotel, Philadelphia. Dr. Bryant M. Kirkland, '38, President of the Alumni Association, presided. Guests of honor at the speaker's table were President Mackay, Peter K. Emmons, Charles T. Leber, Shaun Herron, Henry Seymour Brown, James K. Quay, A. Duane Smith, William F. Wefer, Hugh B. McCrone, Arthur M. Adams, John Starr Kim, K. C. Han, Alfonso Rodriquez, Alfredo Lloreda, Thakur Das, Eugene C. Blake, David Proffitt (Moderator), and Elmer C. Elsea.

The main feature of the evening was the address by President Mackay who spoke on "Where Some of the Real Issues Lie." After a review of the Seminary's life and progress during the past year, he outlined some of the deeper issues and problems the institution faces as plans for the future are laid.

ALUMNI ASSOCIATIONS

Syracuse Alumni Association—Princeton Alumni in the Syracuse area met for luncheon on Monday, May 7, at the Elmwood Presbyterian Church in Syracuse. David MacInnes presided at the meeting. Dr. Homrighausen and Dr. Hopper represented the Seminary. Sixteen of our alumni attended from Cayuga, Syracuse, Utica, and St. Lawrence Presbyteries. The committee on arrangements, David S. MacInnes, J. Edward Hamilton, and Donald E. Wallace, were continued as an Executive Committee.

Western Pennsylvania—The annual meeting of the Pittsburgh Alumni Association was held in the East Liberty Church on Monday, May 14. President, Vernon P. Martin, Jr., presided. Dr. Homrighausen was present and spoke on "Current Trends in Theological Education." The following officers were elected for the year: President—Harry W. Petticord of Perryville, Pa; Secretary-Treasurer—Melvin J. Best of Pittsburgh.

Princeton Alumni in Ireland—The Annual Luncheon-Meeting of the Irish Alumni of Princeton Seminary was held at the Presbyterian Memorial Hostel in Belfast on June 8, 1956. Report of this meeting has come to the Alumni Secretary from the Reverend J. W. Bruce, Pastor of the First Donegore Presbyterian Church, Belfast, North Ireland.

His letter, in part, follows: "We had a happy time together and I read to the alumni and our guests your good letter of July 15 (1955) along with two other letters from our Irish students who had been at the Seminary last year. David M. Scott and Ian

Strain McDowell, reported how much they enjoyed being at Princeton and the life and work of the Seminary as a whole.

Our new President this year is the Rev. Ernest Forbes of the Class of 1933 and minister of the Kirkpatrick Memorial Church, Belfast. We had with us the ex-moderator of the General Assembly, the Rev. Dr. James C. Breakey, also a Princeton Seminarian. Among our guests this year was the Rev. C. E. Abraham of Serampore College, India, who, we were delighted to hear, had been guest lecturer in Missions at the Seminary last year. He told us how much he enjoyed and appreciated his time at the Seminary and discussed with us the beauty of the campus in the springtime. We also were privileged to have the Rev. Kenneth Harvey, B.A., of Belfast with us who had attended the Summer Institute of Theology and was impressed by all he had seen and heard. Our chief guest was the Rev. Mathew Bailey, B.A., B.D., of the Presbyterian Church in Canada. He had been a former Irish student at the Seminary and now is pastor of a church in Ontario. He reported how highly Princeton Seminary is regarded in Canada and especially the writings of the Seminary's distinguished President, the Rev. Dr. Mackay, to whom we send our sincere greetings. We still hope for a visit from him or any member of the Alumni Council at some future date. . . ."

Wilmington, Delaware—An organizational meeting of the Wilmington area Alumni will be held on Wednesday, October 10, at Dover, Delaware. Dr. Mackay will be present and Dr. Hopper will assist the committee in matters of organization. The Synod of Baltimore has three metropolitan associations within its bounds—Baltimore, Washington City, and Wilmington.

The committee in charge of arrangements for this meeting consists of Robert M. Russell, Chairman, pastor of the Presbyterian Church, Ellsmere, Delaware; James M. Armstrong, pastor of the Green Ridge Presbyterian Church, Wilmington; and Paul R. Miller, associate pastor of the Hanover Street Presbyterian Church, Wilmington.

Greater New York Alumni Association—will hold its annual meeting on Wednesday, November 14, at 10:30 a.m. in the Madison Avenue Presbyterian Church, Madison at 73rd Street, New York City. Dr. Mackay will be guest speaker. The Reverend David H. C. Reed, pastor of the Host Church, will bring the devotional message, and Dr. Hopper will report on alumni relations and placement. Dr. Joseph C. Dickson, President, will preside.

San Francisco Bay Area—An organizational meeting of the Alumni in the Bay Area of San Francisco will be held Tuesday, October 30. These plans are being made in connection with Dr. Mackay's visit to Berkeley at that time.

Robert B. Munger, Edward V. Stein, and Richard H. Baird are the committee in charge of arrangements. We anticipate that a very active association in this part of the Synod will grow from this initial meeting.

SYNOD MEETINGS

Ohio—About forty Alumni attending the annual meeting of the Synod of Ohio met on June 20, at Douglas Hall, College of Wooster. William F.

MacCalmont of Akron, Ohio, President of the Alumni Association, presided. Dr. George S. Hendry of the Seminary Faculty addressed the group on "Theological Problems Arising out of the Revival of Religion." An interesting discussion period followed. Dr. Hopper conveyed President Mackay's greetings to the group and reported on Alumni relations, placement, the new library, and other campus news.

New Jersey—On Tuesday, October 23, Alumni attending the Synod of New Jersey will meet for luncheon at the Madison Hotel, Atlantic City.

ELECTION OF ALUMNI TRUSTEE CLASS OF 1960

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent not later than November 1, 1956 to the Chairman of the Nominating Committee, the Reverend Samuel Colman, Sr., '32, West Presbyterian Church, 159 Chapin Street, Binghamton, N.Y.

Any alumnus has the privilege of suggesting a name or names to the chairman or to any member of the committee. From nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1960 will be sent out early in November.

CLASS OF 1936 20TH REUNION

The 20th Reunion of the Class of 1936 was held on July 11, during the sessions of the Institute of Theology. J. Harold Guy presided and led a discussion on plans for the 25th reunion. The committee on arrangements is as follows: Harry A. Fifield, Maurice R. Holt, and Carlton C. Allen, Jr.

ALUMNI NOTES

[1910]

Francis Shunk Downs has been installed as pastor of the Presbyterian Church, McConnellsburg, Pa.

[1915]

Peter K. Emmons has received the honorary degree of Doctor of Divinity from Princeton University.

[1917]

David B. Van Dyck, Sr. has been called to the pastorate of First Church, Corning, N.Y.

[1921]

Edward J. Ardis has been called to the pastorate of the Presbyterian Church, McVeytown, Pa.

[1925]

Stephen O. Khoobyar has been called to the pastorate of St. John's Assyrian Presbyterian Church, Turlock, Cal.

Marshall Sproul Pinkerton has been called to the pastorate of First Church, Brady, Tex.

[1929]

Joseph Donaldson Edmiston Turner is associate pastor of First Church of Germantown, Philadelphia, Pa.

[1930]

Hasell N. Alexander is pastor of the church at Itta Bena, Miss.

Harold James Braden has been called to the pastorate of the Community Church of the Rockies, Estes Park, Colo.

John Willard Koning has received the honorary degree of Doctor of Divinity from Dubuque University, Iowa.

Evan Draper Welsh is Chaplain of Wheaton College, Wheaton, Ill.

Thomas Yff has been called to the pastorate of the Grace Christian Reformed Church, Kalamazoo, Mich.

[1931]

John F. Schuurmann is the pastor of the Moline Christian Reformed Church, Moline, Mich.

Warren Wyeth Willard has been installed as pastor of the Third Baptist Church, Barnstable, Mass.

[1933]

Edward Victor Boszormenyi has been called to the pastorate of the Reformed Church in Hodmezovasarhely, Zrinyi-U, Hungary.

Isaac Scherpenisse has been called as pastor of Providence Larger Parish and Antioch and Concord Churches of Kirk Presbytery, Missouri.

[1934]

Walter J. Lindemann has been called to the pastorate of First Church, Lindsay, Calif.

David Ostergren has been appointed Director of Field Work and Associate Professor of Hamma Divinity School, Wittenberg College, Springfield, Ohio.

Donald Hucknall Spencer is pastor of the First Church, Warren, Pa.

[1935]

Glen C. Shaffer has received the honorary degree of Doctor of Divinity from Otterbein College, Ohio.

Roy Allen Wilson has been called to the pastorate of First Church, Perry, Iowa.

[1937]

Lawrence Everett Fisher has been installed as pastor of the First Church, Santa Barbara, Calif.

Harold Paul Sloan, Jr. has received the honorary degree of Doctor of Divinity from Alma College, Alma, Mich.

[1938]

Howell M. Forgy has been called to the pastorate of First Church, Hollister, Calif.

Robert B. Stewart is now pastor of Second Church, Charleston, S.C.

William H. Matthews, Jr. is on the staff of the Department of Finance and Field Service, Division of National Missions, Methodist Church.

Eugene Culbert Stone has been called to the pastorate of First Church, New Castle, Pa.

[1939]

Robert E. Graham is pastor of the First Church, Oil City, Pa.

Osro Wilber Randall, Jr. has been called to the pastorate of the First Church, Las Vegas, N.M.

Frank Johnson Turnbull has been installed as pastor of Christ Church, Alpine and Smyrna Presbyterian Church, Smyrna, Tenn.

[1940]

James Creighton Christman has been appointed Professor and Head of the Department of Pastoral Theology and Christian Education, Evangelical Congregational School of Theology, Myerstown, Pa.

Robert Edward Harvey has been called as pastor of First Church, Trenton, Mich.

Vincent Thomas Ross has been called to the pastorate of the First Church, Darby, Pa.

[1941]

Charles R. Ehrhardt has received the honorary degree of Doctor of Divinity from Western Maryland College.

John N. Montgomery is pastor of the First Church, Fort Myers, Fla.

Edwin P. Rogers is a member of the faculty of the Cook Christian Training School for American Indians, Phoenix, Ariz.

Charles S. Webster has received the honorary degree of Doctor of Divinity from Bloomfield College and Seminary, Bloomfield, N.J.

[1942]

Richard Christian Halverson has been appointed Executive Director of International Christian Leadership, Washington, D.C.

Charles F. Unger has been called as Missionary Pastor of the Pearl River Chapel of the Reformed Church, Pearl River, N.Y.

[1943]

William Albert Smith has been called as pastor of First Church, Meadville, Pa.

Donald K. Theobald has been installed as pastor of the Presbyterian Church, Harrison, N.Y.

Carl J. C. Wolf received the honorary degree of Doctor of Divinity from Davis and Elkins College, Elkins, W.Va.

[1944]

Robert P. Montgomery has been appointed Director of Westminster Foundation, Princeton University, Princeton, N.J.

William J. J. Wiseman has received the honorary degree of Doctor of Divinity from Beaver College, Jenkintown, Pa.

[1945]

Harlan S. Foss has received the degree of Doctor of Philosophy from Drew University, Madison, N.J.

Herbert P. Landes is serving as organizing pastor of the new Valley Presbyterian Church, Scottsdale, Ariz.

John P. Martin has been appointed administrator of the Presbyterian Home, Hollidaysburg, Pa.

Leonard J. Osbrink has been called to the pastorate of Magnolia Avenue Church, Riverside, Calif.

[1946]

Benjamin J. Browne has been appointed Director of the Crusade for Freedom in New England. He resides at Scituate, Mass.

A. Hubert Rust is now pastor of the First Church, West Memphis, Ark.

Dick Lucas Van Halsema has been installed as pastor of the Christian Reformed Church, Miami, Fla.

[1947]

David Livingstone Crawford has been appointed Assistant to the President of Princeton Theological Seminary. Mrs. Crawford is the former Barbara A. Sturgis, class of 1951.

Willard M. Galloway has been placed in charge of the Boys Intermediate School at the American Mission, Omdurman, the Sudan.

[1948]

Orion C. Hopper, Jr. has been called as co-pastor of the Presbyterian Church at Ecorse, Mich., a new Industrial Ministry Project under the direction of the Presbytery of Detroit and the Board of National Missions. Mrs. Hopper is the former Elizabeth Bradford Hull, class of 1953.

Richard Edward Hunter has been appointed Chaplain at Lake Forest College, Lake Forest, Ill.

Charles H. Jester, Jr. has been called to the pastorate of Wilshire Crest Church, Los Angeles, Calif.

James B. Ollis, Jr. has been appointed Director of Westminster Foundation, University of Indiana, Bloomington, Ind.

George L. Van Leuven is now pastor of

the Union Presbyterian Church, Powell, Wyoming.

Eli F. Wismer has been appointed Associate Director of Youth Work under the Board of Christian Education.

[1949]

R. Warren Hesson has been called to the pastorate of the Great Valley Church, Malvern, Pa.

Peter Gibson McKnight is the assistant pastor of First Church, San Diego, Calif.

John R. Ross has been installed as pastor of the Pleasantdale Church, West Orange, N.J.

[1950]

Sue Ollie Burt has been appointed to the Faculty of Chatham Hall, Chatham, Va.

William Radcliffe Allen has been installed as pastor of the First Church, Ocean City, N.J.

Richard W. Hudelson has been called to the pastorate of First Church, Ligonier, Indiana. Mrs. Hudelson is the former Margaret Anne Hurrell, class of 1950.

Peter R. McKenzie is now the Minister of the Parish of Port Chalmers, New Zealand.

Kenneth McKinnon Read has been called to the pastorate of a new church in New Castle Presbytery, Del.

Frank L. Waaser is now pastor of the First Baptist Church, Corvallis, Ore.

Prescott H. Williams, Jr. is assistant minister of Second Church, Baltimore, Md.

[1951]

Bruce Davis has been called to the pastorate of the West Broad Presbyterian Church, Columbus, Ohio.

Robert Warren Dickson has been installed as pastor of the Lakeside Church, Duluth, Minn.

Charles E. Hurst has been made senior pastor of Warren Avenue Church, Saginaw, Mich.

Genevieve Kozinski has been appointed Director of Christian Education, Calvary Presbyterian Church, Long Beach, Calif.

Maurice Scott McClure has been appointed associate minister of First United Church, Cincinnati, Ohio.

Henry E. Meredith is the assistant minister, Mante Calvario Church, Morenci, Arizona. He continues at Morenci Chapel.

[1952]

Brian High Cleworth has been appointed Assistant Secretary of Work in Alaska, Board of National Missions, with headquarters in Juneau, Alaska.

Donald J. Davis has been called as associate rector of Christ Church, Georgetown, Washington, D.C.

Henry F. Jonas is doing graduate work in Counseling at Columbia University and Union Seminary, New York.

Marisa G. Keeney is Director of Christian Education, First Church, Ann Arbor, Mich.

Bruce Oscar Larson has been installed as pastor of the First Church, Pana, Ill.

William Francis B. Maguire has been called to the pastorates of Grace Church, Randolph, N.Y. and St. John's Church, Ellicottville, N.Y.

[1953]

Shirley Thelma Angle is now Director of Christian Education at the First Church of Sioux Falls, S.D.

William P. Caldwell has been called as associate pastor of the First Church, Plainfield, N.J.

George D. Colman has been called as co-pastor of the Presbyterian Church at Ecorse, Mich., a new Industrial Ministry Project under the direction of the Presbytery of Detroit and the Board of National Missions. Mrs. Colman is the former Julia Margaret Hopper, class of 1953.

[1954]

Edson Elwood Carey is now pastor of First Church, Barton, Md.

Roland Frank Hughes has been called to the pastorate of Knox Church, Fresno, Calif.

John E. Hunn is now pastor of the First Church, Belvidere, N.J.

H. Thompson Lang has been installed as pastor of the First Church of Gowanda, N.Y.

James E. Latham is pastor of the Slate Lick and Shrader's Grove Churches, Pa.

David B. Lowry has been called as co-pastor of the Presbyterian Church at Ecorse, Mich., a new Industrial Ministry Project under the direction of the Presbytery of Detroit and the Board of National Missions.

[1955]

Daniel G. Axt has been called to the pastorate of the Earl Park Church, Earl Park,

Ind. Mrs. Axt is the former Ruth Owen, class of 1956.

Elwin Bruce Ellithorpe has been called to the pastorate of First Church, North Bend, Ore.

Lewis S. Hay has been appointed Associate Professor of Bible and New Testament Greek at Presbyterian College, Clinton, S.C.

Paul A. Lutz has been called as assistant pastor of Green Ridge Church, Scranton, Pa.

James R. Memmott is doing graduate work in Edinburgh.

Edward Rock Mooney and Dorothy Faye Kirkwood (1951) were married June 16, 1956.

Donovan Oliver Norquist has been appointed Assistant to the Dean of Field Service, Princeton Seminary, Princeton, N.J.

Wilfred Sager is now the pastor of the Abiding Savior Lutheran Church, Corpus Christi, Tex.

Harold Dean Stille has been called to the pastorate of the Hope Evangelical and Reformed Church, Harbine, Neb.

Correction—We regret that the name of Harold Sibley Rambo, '05, was omitted from our Necrology Report in the last issue of the *Bulletin*. Mr. Rambo passed away November 2, 1955.

PLANS FOR THE CLASS OF 1956

Robert Mark Allen, pastor, Plain City, Ohio.

Howard Ray Amundson, pastor, First Church, Randall, Minn.

Frank Edward Ball, plans incomplete.

Daniel Hammond Barfield, pastor, Rule and Throckmorton Churches, Tex.

Gordon Duff Baugh, military service.

Guntram G. Bischoff, assistant pastor, Catonsville, Md.

John Dakin Bolens, plans incomplete.

Donald Wayne Bracken, assistant pastor, Govans Memorial Church, Baltimore, Md.

Duncan Brockway, further study, Princeton Theological Seminary.

Robert Radcliff Byrd, further study, abroad.

Roland Catterall, pastor, Bangor, Pa.

Fu Sheng Chen, further study, Princeton Theological Seminary.

John Chironna, Jr., interne, Board of National Missions, Inner City Project, Morrisania Church, New York City.

Kenneth Blaine Cragg, assistant pastor, Dunellen, N.J.

Robert Henry Crawford, pastor, Second Amwell Presbyterian Church, Mount Airy, N.J.

William Harold Creevy, further study, Edinburgh, Scotland.

Donald Allen Crosby, pastor, Christiana, Del.

John Fulling Crosby, assistant pastor, First Congregational Church, Saginaw, Mich.

Edward Royal Danks, assistant pastor, Angeles-Mesa Church, Los Angeles, Calif.

Margaret Eugenia Darby, director of religious education, Riverdale Church, New York City.

George Richard Doerbaum, assistant pastor, Brookwood Church, Columbus, Ohio.

Donald Wilson Ealy, pastor, Cedar Grove Church, East Earl, Pa.

George Hughes Early, New Church Development, Knoxville, Tenn. (U.S.A.)

David Alexander Fee, further study.

Ronald Edward Felty, First Church, Harbor Springs, Mich.

Jerry Edward Flanigan, pastor, Avondale, Pa.

Raymond Joseph Foley, assistant pastor, Second Church, Auburn, N.Y.

Beverly Louise Fox, director of Christian education, San Francisco Council of Churches, Calif.

George Cain Fuller, assistant pastor, Arlington Church, Baltimore, Md.

June R. Gilstad, now wife of the Reverend Roger Lewis Gilstad.

Charles Lee Graves, plans incomplete.

Richard Clyde Hettish, assistant pastor, First Church, Alliance, Ohio.

John Robert Hewett, assistant pastor, First Church, Norfolk, Va.

Suzanne Arend Hewett, now wife of the Reverend John Robert Hewett.

Charles Frederick Horbach, minister of education, Audubon, N.J.

Robert Lee Howland, further study, Chicago.

John Cockins Inglis, Jr., army chaplaincy.

Robert Waldo Jewett, further study.

Boyd Milo Johnson, Jr., assistant pastor, Marple Church, Broomall, Pa.

Gilbert Lee Johnston, assistant pastor, Westminster Church, Albany, N.Y.

Robert Given Kesel, assistant pastor, Chestnut Hill Church, Philadelphia, Pa.

Francis McKinley Kirk, Jr., assistant pastor, Boise, Idaho.

Frank Chi-Fang Kuo, plans incomplete.

Robert William Kurth, assistant pastor, First Church, Cranford, N.J.

James Hill Lappen, further study, Fuller Seminary.

Young Coo Lee, further study.

Donald Nathaniel Matthews, further study, Drew University.

William Boyd McCullough, assistant pastor, Riverdale Church, New York City.

F. Bennett McDonald, assistant pastor, North Avenue Church, New Rochelle, N.Y.

Paul Murrell McKowen, assistant pastor, Lincoln Avenue Church, Pasadena, Cal.

Robert Kenneth Meyer, assistant pastor, Montclair Congregational Church, Montclair, N.J.

Richard James Milford, further study, Edinburgh, Scotland.

Bruce Roderic Miller, pastor, Churchville, Md.

Gerald Spencer Mills, assistant pastor, First Church, Ambler, Pa.

William James Mills, pastor, Park United Presbyterian Church, Brooklyn, N.Y.

Henry Green Morgan, associate pastor, Woods Memorial Church, Severna Park, Md.

David Eugene Mulford, assistant pastor, Union Church, Schenectady, N.Y.

Arthur William Nelson, pastor, Pluckemin, N.J.

Robert E. Osborne, pastor, Highland, Kansas.

Thalia E. Pagler, director of Christian Education, First Church, Ambler, Pa.

Earl Frank Palmer, assistant pastor, University Church, Seattle, Wash.

Paul Griffith Palmer, pastor, First Church, Chickasha, Okla. (U.S.)

Stuart Arnold Plummer, assistant pastor, Franklin Street Church, (U.S.) Baltimore, Md.

Shirley Rebecca Postlethwaite, now Mrs. Richard Scott Bird.

Charles Edward Reid, pastor, Doah-Balch Larger Parish, Greenville, Tenn.

Leonard Alton Roe, assistant pastor, Fanwood, N.J.

Joe David Ruffin, assistant pastor, First Church, (U.S.A.) Denton, Tex.

George Melville Rynick, III, pastor, Corla United Church, Cambridge, N.Y.

Robert Carl Sackman, pastor, Lakeview Church, Paterson, N.J.

William Stevens Sebring, pastor, Buffalo, N.D.

Vernon Earl Shankle, further study, Princeton Theological Seminary.

John Burton Shaw, pastor, First Church, New Gretna, N.J.

William Glenn Spearman, assistant pastor, First Church, Salem, Ohio.

Donald Medford Stine, further study, Princeton Theological Seminary.

Ralph Clinton Stribe, Jr., further study, Scotland.

William Henry Stryker, associate pastor, First Church, Ewing, N.J.

Charles Richard Stults, pastor, North Baltimore, Ohio.

David Frank Suetterlein, pastor, Upper Spruce Creek Church, Pennsylvania Furnace, Pa.

William Joseph Tatum, assistant pastor, First Church, Colorado Springs, Colo.

Robert M. Taylor, Jr., pastor, Mahoning Church, Danville, Pa.

John Watson Thomson, III, assistant pastor, First Church, Olean, N.Y.

Edward Fairchild Torsch, assistant pastor, Central Church, Huntington, Long Island, N.Y.

Bokumin Tsuchiyama, further study.

John Wesley Voth, plans incomplete.

Jay Frank Walters, pastor, Allensville & Belleville Churches, Pa.

William Thomas Ward, Jr., pastor Valley Stream, N.Y.

Donald Robert Weisbaker, Board of National Missions, Reeds Springs, Mo.

Walter Lee Clemmer Wenhold, pastor First Church, Ashland, Pa.

Ralph Kurt Willers, chaplaincy.

George Arthur Wilson, pastor, First Church, Sag Harbor, N.Y.

Ralph D. Winter, missionary for Guatemala, Board of Foreign Missions, Presbyterian Church, U.S.A.

William Strome Yanney, pastor, Dakestown Methodist and Flanders United Churches, N.J.

Edwin George York, further study, Princeton Theological Seminary.

Donald Richard Zobler, assistant pastor, First Church, Morrisville, Pa.

Concerning Faith

"The main insight of the Reformation was that faith is a personal relation with God in Christ through the Holy Spirit, and that it is the function of the Church, Bible, Sacraments, etc., to serve as means to this end. Whenever any of these mediating factors is elevated to a position that obscures the end it serves, whenever it interposes itself between faith and its true object, faith becomes de-personalized, and it is time to protest."—George S. Hendry, *The Holy Spirit in Christian Theology*. Westminster Press, Phila., 1956, p. 90.

BOOK REVIEWS

The Text, Canon, and Principal Versions of the Bible, by Elmer E. Flack, Bruce M. Metzger, and others. Baker Book House, Grand Rapids, Mich., 1956. Pp. 64. $1.50.

This is an invaluable collection of articles extracted from the two new volumes supplementing the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, recently published under the title *Twentieth Century Encyclopedia of Religious Knowledge*. They will be of the highest value to theological students and others as a summary of recent discovery and research on the text and canon of the Bible, and of recent achievement in the field of Bible translation into a large number of modern languages.

Almost half of the volume comes from the pen of Professor Metzger, who contributes the articles on the New Testament Text, on the Canon of the New Testament, on the Ancient and Modern Versions, and on Tatian's Harmony. An extraordinary amount of research has gone into the preparation of these articles, which deserve the highest praise. Many readers will be astonished to learn how much Bible translation is going on in many modern languages, and will be more astonished that one scholar has been able to compass so much of this work. A few translations have inevitably been omitted, and among these the reviewer notes the French translation with commentary, edited by Pirot and Clamer, the Echter Bible, Das Alte Testament Deutsch and Das Neue Testament Deutsch in German, the Norwegian translation with commentary by Michelet, Mowinckel and Messel, and the Catalan Montserrat Bible in course of publication.

Three articles are by Professor Flack. These deal with the Old Testament text, the Old Testament Canon, and Old Testament lexicons. The last of these articles deals also with Grammars of Hebrew and Aramaic. Here it is not clear why Bauer and Leander's *Kurzegefasste biblisch-aramäische Grammatik* finds mention, while the same authors' larger work, *Grammatik des Biblisch-aramäischen*, 1927, is omitted. The French grammar by Joüon, *Grammaire de l'Hébreu Biblique*, 1923 (2nd ed., 1947), should also have had mention, together with a number of other works on Hebrew or Aramaic of comparable importance with the small Aramaic grammar of Bauer and Leander that found mention.

Professor Gehman, whose special studies on the Septuagint have extended over many years, contributes a valuable article on that version, while Professor Wikgren has a welcome article on Papyri, and a short one on New Testament Greek Lectionaries. Dr. Nida contributes an article on Versions for the Mission Field, Professor Kuist one on Annotated Bibles which contain the entire text of the Bible in English, and Professor Gingrich one on New Testament Lexicons.

The remaining article is on the Dead Sea Scrolls, and is by Professor Burrows, than whom no better authority on these Scrolls could be found. This article was probably in the hands of the editors a long time before it appeared, and Dr. Burrows could supplement it considerably today. There is no mention of the finds at places other than Qumrān, and in view of what is now known of the centre of the sect at Qumrān, it is doubtful if any scholars would today argue for a deposit in the cave before 100 B.C., or even so early as 25 B.C.—the dates here given. Happily this article can be supplemented by Professor Burrows' large and important volume on *The Dead Sea Scrolls*, 1955.

A special word of commendation of the rich bibliographical information given in the volume must be expressed. For this alone it would be well worth its price. If the volume could have been reset, with a single column on the page, it would have been more convenient to the reader, but the greatly increased price that would have been necessary in consequence would have been less welcome.

H. H. Rowley
University of Manchester
England

The Presbyterian Heritage, Sources of American Presbyterian Church History, edited by Maurice W. Armstrong,

Lefferts A. Loetscher, and Charles A. Anderson. Westminster Press, Philadelphia, Pa., 1956. Pp. 336. $4.50.

American Presbyterians of twenty-five decades speak for themselves in this volume. Selections from letters, sermons, journals, diaries, minutes, reports, periodicals, and books are arranged in chronological sequence. Introductory notes bind the pieces together and keep one aware of the relation of each quotation to events religious and secular.

Colonial Presbyterians (1706-1783) have their turn in the first hundred pages, followed by those who lived between the Revolution and the end of the Civil War (1784-1869). The last third of the book covers recent events (1870-1956).

Here we read what men and women thought and felt as they founded religious and educational institutions, reached out in missionary zeal across a continent, fought for liberties against Lord Cornbury and Senator McCarthy, rejoiced in the new vitality of evangelistic movements and guarded against their excesses, hammered out on each other's skulls new insights in theology and social responsibility, parted over issues great and small, and came together in new breadth of spirit to do large things for God.

The choice of documents is fortunate as to readability, color and variety. The journeyman preacher will find here much sound timber for his constructions. The material is also sufficiently representative to check the easy generalizations of the church statesman who would like to rewrite history for his estimable purposes.

The notes are marvels of compression, and while they flow easily into the text, might with few changes comprise a thirty-five page history of the Presbyterian Church.

There is a definite place for books like this which gather and present first-hand material inaccessible to many of us. The actual words of men who lived in each period carry shades of thought and feeling difficult to catch through the interpretations of others. However one must add that the modern church historian has become extraordinarily skillful in distillation, and he has the advantage in a world of high costs and limited time, of being able to cram between covers a much wider selection of material. Lefferts Loetscher's book, *The Broadening Church*, for example, draws upon more than twice as many documents in about half as many pages with no loss of the sense of authenticity.

In any event, with historians agreed that the definitive history of the Presbyterian Church is yet to be written, every minister will do well to put this volume on his shelf, and its salty comments in his sermons.

Arthur M. Adams

Central Presbyterian Church
Rochester, New York

The Qumrān Community, its History and Scrolls, by Charles T. Fritsch. The Macmillan Co., New York, 1956. Pp. xii + 147. $3.25.

This sober and comprehensive account of the Dead Sea Scroll discoveries is quite the best now available in English for ministers and church people. It is well written, nicely produced and moderately priced. Millar Burrows' earlier volume remains indispensable as a more elaborate discussion and for its translations, but it is expensive and rather tedious reading for the layman. The paper-back by Powell Davies tries to make the story of the Scrolls a basis for Unitarian polemic. Professor Fritsch's book is factual and scientific in the best tradition of Christian historical scholarship, and he does not jump to premature conclusions in line with his theological position.

The author is well equipped for his task. He has examined on the spot the excavated ruins of the Qumrān community's buildings and the caves from which the manuscripts came. He has had access to the material in the Palestine Archaeological Museum. He has been assiduous in conning the extensive literature on the subject; in fact, one of the most valuable features of the book is its well documented summaries of important articles in French and German which would not otherwise reach the general reader. This is particularly important with respect to articles in *Revue Biblique*, organ of the French Biblical and Archaeological School in Jerusalem, in which much of the primary publication has taken place.

As the title indicates, this book is concerned mainly with the scrolls which have survived from the library of the Essene community at Qumrān, though in Chapter IV the author tells of the discoveries at three other sites in the Judean desert which are themselves astonishing enough. He begins by describing the results of the first three campaigns of excavation at the site of the Qumrān "monastery" which established the nature of the settlement, its period of occupation, and its relation to the caves of the manuscripts. He then discusses the archeological evidence for the history of the settlement, and proposes as an explanation of the period of abandonment in the reign of Herod the Great a migration to Damascus due to Herod's hostility. (The point about Herod's hostility is well taken; whether the sect ever migrated to Damascus depends on one's interpretation of the ambiguous Zadokite Document.) Chapter III gives a careful summary of the scrolls found in the first six of the Qumrān caves.

The remaining chapters deal with results —the beliefs and organization of the community as portrayed in its documents; its relation to the Convenanters of Damascus, a sect of the period known since Schechter's publication in 1910 of mediaeval copies of the "Zadokite Work"; its relation to the Essenes as pictured in Pliny, Philo and Josephus; and the bearing of all this on the understanding of the New Testament. In the discussion of the Essenes extensive quotations from the classical authors assist the reader in drawing his own conclusions.

Occasionally Professor Fritsch commits himself more positively than the evidence would seem to warrant, as when he affirms (p. 21) that a migration to Damascus is "the only conclusion to be drawn"; or (p. 35) that the Thanksgiving Hymns "have the same spirit and flavor as the hymns in the early part of Luke's Gospel"; or (p. 37) that the War Scroll "no doubt describes the struggles of the Jewish armies" in the second and first centuries B.C. The last-named scroll more probably provides for the final battle of eschatological prophecy, and is a kind of idealized military manual for Armageddon. It hardly justifies the description of the community as a "militant sect," in contrast to Philo's assertion that it was pacifist.

Nevertheless, in spite of occasional queries which colleagues may raise, Professor Fritsch has steered a steady course amid conflicting currents. Not more than 15% to 20% of the manuscript material from Qumrān has yet been published (though what *has* been published appears to be fairly representative), and a good many questions must remain for fuller discussion. As new information becomes available, gaps will be filled and views modified. Further discoveries continue to be made. Dr. Fritsch's effort to keep up to date is evident from his inclusion on p. 49 of a "postscript" correcting the identification of the "Lamech Scroll," and noting that the copper scroll has now been successfully unrolled. If he could have added a later "post postscript" he would have noted that the copper scroll has since been found to contain a (probably imaginary) account of buried Temple treasure. Not many theologians are under such a handicap in keeping up to date as are students of the Qumrān Scrolls. The general reader who buys this clear and thorough treatment will be as well informed as he is likely to be for a good many years to come.

R. B. Y. Scott
Princeton University
Princeton, N.J.

The Theology of Reinhold Niebuhr, by Hans Hofmann. Charles Scribner's Sons, New York. Pp. 269. $3.95.

Dr. Hofmann has given a very full and penetrating account of Niebuhr's theology. It is full in the sense that it covers the entire scope of Niebuhr's writing, and penetrating in the sense that he has set for himself the task of clearly setting forth the major motif in Niebuhr's thinking. Because of the range of Niebuhr's thinking and interests, the latter is by no means easy. Dr. Hofmann convincingly shows that the single thread which runs through all of his writings is the correlation of Gospel and world.

The Gospel-world correlation is a fruitful concept of interpretation in a number of ways. In the first place, it shows the consistent note which runs through all of Niebuhr's thinking. It explains the changes which have occurred in a context of unity. In the second place, it serves as a fruitful way of distin-

guishing Niebuhr's approach, from both the liberal conceptions and orthodox conceptions. In this sense, Niebuhr is pragmatic rather than doctrinaire, and thinking for him is a reflection upon the impingement of Gospel and world. He is, therefore, always pragmatic but never relativistic. In the third place, this concept helps to explain the non-systematic, though not inconsistent nature of Niebuhr's writings. He has not set for himself the task of writing a full-fledged theological system. He has rather always written for the times in the light of the Gospel. Dr. Hofmann reminds us that Niebuhr has always thought of himself as the preacher rather than as a theologian. In the fourth place, the Gospel-world correlation provides the matrix in which Niebuhr's conception of sin can be understood. No one would deny the depths of Niebuhr's penetration on this subject. But it is important that the central concept have its proper setting. Mr. Hofmann has shown both its centrality and the place which it occupies in Niebuhr's Christian understanding. It is neither understood as an independent theological or an independent anthropological concept.

Aside from the central theme of the book, there are very penetrating comments on the relation and differences of Bultmann and Niebuhr, and Brunner and Niebuhr. They occur in the midst of the regular exposition, but deserve special mention.

If there is a flaw in this book, it is that of its virtue. The author follows the chronology of Niebuhr's major writings throughout. This has the virtue of thoroughness and of simultaneously showing consistency and development. It does not, however, facilitate ease of reading and inevitably leads to a degree of repetition.

JOHN DILLENBERGER

Harvard Divinity School
Cambridge, Massachusetts

The Ancestry of our English Bible, An Account of Manuscripts, Texts, and Versions of the Bible, by Ira Maurice Price. Third Revised Edition by William A. Irwin and Allen P. Wickgren. Harper and Brothers, New York, 1956. Pp. xx + 363. $4.00.

Any book which describes the ancient texts and versions of the Bible from the earliest known manuscripts and translations down through the Middle Ages might turn out to be a dry and uninspiring chronicle of facts. Valuable as such a volume would be this one has the added features of readability and timeliness, for it tells not only the absorbing story of the Bible's transmission in a fascinating way, but now in its third revised edition, it brings the story of recent finds and contributions up to date.

The present volume represents a half-century in the writing. Dr. Ira M. Price had first prepared a series of eleven popular articles on this subject for *The Sunday School Times.* These articles were expanded and published in book form in 1907. The first revised edition (ninth printing), was issued in 1934. In 1949 the second revised edition (thirteenth printing) appeared. This third edition is the sixteenth printing. Like the second edition it has been prepared for the press by two colleagues of the late author. Thus the book has kept pace with the progress of textual discovery, scholarship, and the numerous translations of the Bible into English for the past half-century.

In the second edition new chapters on textual criticism to bring the book up to date were supplied. The publication of the American Standard Version (1901) which had aroused great popular interest while Dr. Price was writing the original articles from which the book was expanded, now no longer required the extended treatment given to it in the earlier printings. Instead special attention was now given in the Introduction to the appearance of the several English translations produced during the more recent decades either by private enterprise or by Bible Societies. Chapter One gave appropriate attention to the discovery in 1947 of the Isaiah Scroll and the commentary on the Book of Habakkuk, and elsewhere to the publication of the Chester Beatty Papyri. In the third edition two pages (31 and 32) have been completely rewritten to bring the recent discoveries and debate to the attention of the reader. An Appendix consisting of 10 pages (pp. 321-330) on *The Dead Sea Scrolls,* also gives a succinct account of the perplexity and debate of scholars concerning

the age and significance of these documents. In the second edition the work and publication of the Revised Standard Version of the New Testament was given a full chapter (xxv, pp. 305-316). This chapter has now in the third edition been expanded by 5 pages to include the publication of the whole Bible in the Revised Standard Version (1952), and to describe the various reactions given to it by the public during the past three years. This chapter could have been made even more complete if it gave a list of the verbal changes made by the translation committee since the whole Revised Standard Version was published in 1952.

The attractiveness and value of the book is enhanced by the seven diagrams which illustrate the relations of the several versions to each other. Fifty-three photographic illustrations are published between pages 172 and 173 which enable the reader to view typical facsimiles of many of the important manuscripts, and certain important personages connected with the transmission of the Bible. A facsimile of the Jerusalem Scroll of Isaiah, showing 40:2-28 serves as the frontispiece to the book. A supplementary list of important books in this field published since 1949 is added to the Bibliography at the end of the book.

HOWARD TILLMAN KUIST

The New Testament and Rabbinic Judaism, by David Daube. New York: John de Graff, Inc. 1956. Pp. xviii + 460. $9.00.

The author of this book, who is Regius Professor of Civil Law in the University of Oxford, comes to his subject from the standpoint of the Jewish faith. Like Israel Abrahams and Claude G. Montefiore of a previous generation, Daube is able to throw light upon aspects of the New Testament from his thorough knowledge of the Mishnah, the Talmuds, and related Rabbinic literature.

His discussion of problems new and old turns on two basic assumptions; first, in reconstructing Rabbinic Judaism of the first century, we must not confine ourselves to the so-called "normative" Judaism that dominates the bulk of the literary sources; and second, Hellenistic notions and methods had already by then penetrated Rabbinic thought and practice to a far higher degree than is often supposed. This means that one may not mechanically label as non-Rabbinic any idea or form or exposition in the New Testament which appears inconsistent with "normative" Judaism or seems to be influenced by Hellenism. At the same time the author does not overlook the fact that reciprocal influences were at work and that Rabbinical literature is illuminated in its turn by the study of the New Testament.

In the opening section of his book, Daube investigates the New Testament links with a number of Messianic types in the Old Testament (such as Joseph, Moses, Samuel, Saul, Elijah). In the next section, he offers some valuable studies of legislative and narrative forms (for example, "ye have heard it said, but I say to you," various tripartite forms, a baptismal catechism, etc.). The final and longest section of this book comprises more than a score of essays on a wide variety of concepts and conventions, ranging from a consideration of the laying on of hands and the offices of a disciple, to such matters as missionary maxims in Paul. In the last mentioned, for example, Daube argues that Paul took over from Jewish teaching two striking ideas about missionary methods: "The idea that you must adopt the customs and mood of the person you wish to win over, and the idea that, to be a successful maker of proselytes, you must become a servant of men and humble yourself" (p. 336).

In a number of cases, Daube argues back to the first century Jewish belief and practice on the basis of very slight hints preserved in much more recent Jewish sources, so that not all of his conclusions are equally convincing. Nevertheless, the book as a whole is a welcome and important study touching upon a multitude of details, written by a scholar who is equally at home in Rabbinic sources and the New Testament.

BRUCE M. METZGER

The Church in the New Testament Period, by Adolf Schlatter. London: S.P.C.K., 1955. Pp. xii + 335. 21 shillings.

Adolf Schlatter (1852-1938) was a man of outstanding scholarship and deep spirituality. During a long and fruitful academic career, he published significant works in a wide variety of fields, including ethics, dogmatics, Rabbinics, as well as New Testament history, exegesis, and theology. He also made a complete translation of the New Testament. In these broadly diversified areas there runs a single trait which was characteristic of all of Schlatter's work, namely, a living faith which takes the Bible seriously, and an ardent desire to awaken in others a similar faith.

Consequently, a large part of his published work had a pastoral intention. At the same time, it is true to say that, alas, many scholars within his own country as well as elsewhere, have neglected to take into account the treasures which Schlatter made available. It is to be hoped that, with the appearance now of this present volume, a translation of his *Geschichte der ersten Christenheit* (1926), the true worth of what Schlatter has to offer will come to be more fully appreciated at least in the English speaking world.

This book is a fresh and stimulating treatment, written in non-technical style and without footnotes, of the chief persons and forces that molded the development of the early apostolic church. Beginning with the Resurrection and Pentecost, Schlatter delineates the special work of Peter, John, James, Paul, and others in their care for the establishment and growth of Christian communities in various parts of the Mediterranean world. It is impossible to convey the wealth of suggestive and original insights which Schlatter offers. While at times one might wish that Schlatter had provided, in footnote or otherwise, the evidence on which he bases his interpretation, everywhere one has the feeling that the author has given full attention to the critical problems involved and has seen fit to present merely the fruit of his labors minus the technical apparatus.

It would be hard to praise this book too highly.

BRUCE M. METZGER

The Growth of Papal Government in the Middle Ages, by Walter Ullmann, Barnes and Noble, New York, 1956. Pp. 482. $8.00.

All students of medieval history are familiar with the claims then advanced by the papacy to universal domination—claims which reached their peak in the bull Unam Sanctam, issued by Pope Boniface VIII in 1302. In this "remarkable and weighty book" —as Dr. M. D. Knowles calls it—Mr. Ullmann seeks to investigate and analyze the cause and origin of such totalitarian claims advanced by the papacy. He finds the originating cause in the fact that the Roman Emperor, from the days of Constantine onward, claimed to be the divinely appointed ruler of Christendom, and as such sought to exercise control and even domination over the Christian Church. Reacting strongly against this caeseropapism, such popes as Leo I (440-461), Gelasius I (492-496) and Gregory I (590-604), advanced theories of papal paramountcy within the Respublica Christiana, and interpreted the function of the secular ruler as that of the pope's agent and generalissimo. The fundamental question which evoked these papal claims is thus put by Ullmann: "Who—that was the basic problem—was to govern, that is, to direct and orientate the corporate union of Christ—the emperor, because he was emperor, or the pope, because the pope was the successor of St. Peter?" (p. 11)

Hardly had the papacy made good its claim to independence of the Emperor at Constantinople, than it was confronted by a new threat in the person of the Holy Roman Emperor, who was crowned by the pope in 800 as a move to forestall the erection of a new Rome by Charlemagne at Aix, his political capital. The effort of the papacy to assert its independence of, and even its hegemony over, the Holy Roman Empire, virtually dominated the history of Western Europe till about the middle of the 13th century. It led the pope to advance claims to complete overlordship of both the church and the secular order, and to buttress up such claims by the citation of documents—notably the so-called "Donation of Constantine"—which subsequent research was to prove to be forgeries. It led the papacy to organize the Western Church in closely-knit fashion, seeking that strength which is to be found in unity. It also produced the

titanic Empire-Papacy clash, beginning with Pope Gregory VII and the Emperor Henry IV—a clash which was to have the most momentous consequences for both the contending parties.

All these developments Mr. Ullmann clearly describes with a wealth of learning in his book. He seems to be deeply enamoured of the constructive contribution which the papal thesis—as he calls it—made to medieval European society; and he has this to say about it. "The debt which medieval Europe owed to the papal-hierocratic scheme of things is in no need of emphasis. Based upon the view of the individual's and therefore of society's oneness, this theory made a positive and constructive contribution to the medieval world, sharply opposing a divisibility of the individual and therefore of society. It is an impressive conception which aimed at giving medieval Europe a sense of unity, order, direction and purpose: it is a doctrine that engaged and fructified and energized the best contemporary brains; it is a theme which could produce these fertilizing effects only in a period that is not inappropriately called the 'Christian Middle Ages.'" (p. 457) All this may be true; and it also may be true that those popes who advanced such claims were not animated by merely selfish motives. But there can be no doubt that such overweening pretensions on the part of the papacy eventually brought disaster. They led to the secularization of what ought to have been a holy and spiritual office, as Arnold J. Toynbee and others have pointed out; they helped to produce the "Babylonish Captivity" of the 14th century papacy; and in the long run they made the Protestant Reformation well nigh inevitable.

NORMAN V. HOPE

Church Life in England in the Thirteenth Century, by John R. H. Moorman. Cambridge University Press, New York, 1955; Pp. 444; $5.50.

The Thirteenth Century in Europe has frequently been described, and not merely by Roman Catholics, as the greatest of Christian Centuries. In this book—a reprint, with corrections, of a work originally published in 1945—Dr. J. R. H. Moorman, Principal of the Anglican Theological College at Chichester, presents a well-documented and balanced account of Church life in England during that much-lauded century.

Dr. Moorman's treatment follows a logical pattern. First, he deals with the parochial or "secular" clergy—their education, their duties, their sources of income, and their personal lives. Then he describes the hierarchy of bishops, as they sought to discharge their twin duties of acting as fathers-in-God to their clergy, and administering the 21 dioceses —17 in England and 4 in Wales—into which the Church of England was then divided. Next, he examines the various monastic orders—the so-called "regulars"—which had formed houses in England since the revival of monasticism under Dunstan in the middle of the 10th Century. Finally, Dr. Moorman describes the impact on England of the two orders of friars—Franciscan and Dominican —which arose in the Thirteenth Century as a protest against the failure of the monastic ideal of keeping separate from the world.

This scholarly treatise is as objective as any such work can possibly be. What conclusions may be drawn from it as to conditions in the Church of England during the Thirteenth Century?

First, the parish priests had certain grave faults. Ignorance and absenteeism were not uncommon; and even the vow of celibacy was, in too many cases, more honored in the breach than in the observance. The best that can be said for these secular clergy is this: "Their standards of efficiency and conduct were perhaps not very high; but without stopping to think too deeply of why they were there and on what was the real objective of their work, they carried on according to the tradition which they had inherited and were generally accepted by the people." (p. 153) Second, by the Thirteenth Century, the monastic system was long past its best. To be sure, monasteries still made a considerable contribution to Society, in dispensing hospitality and in patronizing art and learning. But by and large, monastic life had become lax and worldly—a far cry from the situation envisaged by Benedict, by whose rule Western monasticism was supposed to be governed. Third, the greatest glory of the Thirteenth Century were the friars, who represented what Dr. Moorman rightly calls "the purest

and strongest element in the life of the Church." (p. 400) But even with them, before the end of the century, "decay had already set in, a decay which came rapidly and went deep" (p. 366).

This able and learned book deserves to be widely circulated and read. Its author does not deny that the Thirteenth Century was a century "of great men and of a great experiment" (p. xi). But its documented criticisms and conclusions should help to produce a more balanced and accurate estimate of the Thirteenth Century, in tempering sentimental glorification by factual analysis. And this is surely a consummation devoutly to be wished.

NORMAN V. HOPE

English Thought 1860-1900, The Theological Aspect, by L. E. Elliott-Binns. 1956. The Seabury Press, Greenwich, Connecticut. Pp. 388. $7.00.

In 1913 the late Canon Vernon F. Storr published a book entitled "The Development of English Theology in the Nineteenth Century," in which he described and evaluated the theological thinking of England between 1800 and 1860. He was never able to fulfill his declared intention of carrying his story down to the end of the century; but in this present volume Dr. L. E. Elliott-Binns has done it for him.

Dr. Elliott-Binns is well qualified for his task; for he has long been known as an author of eminence and versatility in the field of Church History. His publications include books on "The Beginnings of Western Christendom," "The Decline and Fall of the Medieval Papacy," and "Erasmus and Reformer." In the particular field of English Church History, he has one volume on the Reformation, another on "The Early Evangelicals," and a third on "Religion in the Victorian Era."

It may be claimed with substantial truth that theological thought in England during the latter half of the nineteenth century was moulded by three main influences. The first was that of natural science, particularly its idea of evolution, which Charles Darwin's "Origin of Species" did so much to popularize. The second such influence was that of biblical criticism—lower, higher, and historical—which was developed on the Continent of Europe but spread during this period to Great Britain. The third of these influences was that of comparative religion, which, though not new, made startling advances during this period, and led to a rethinking of the relation of Christianity to non-Christian religions. Of course there was, in England as elsewhere, some initial opposition to the acceptance of the new "liberal" ideas to which these influences gave rise. But gradually they won their way in thoughtful religious circles, and helped to produce a considerable volume of valuable theological literature.

From a reading of this book it is clear that Dr. Elliott-Binns is not exaggerating when he says that "behind the volume lies the greater part of a lifetime of thought and study" (p. v). As his frequent citations and quotations show, he seems to have read about everything of importance in the field not only of biblical studies, but of theological literature generally; and he has reflected discriminatingly upon it. Thus he has produced a book which is thorough, accurate, and illuminating. It offers a most excellent introduction to the theological thought of the period with which it deals.

NORMAN V. HOPE

Old Priest and New Presbyter, by Norman Sykes, Cambridge University Press, New York, 1956. Pp. 266 $5.00.

In this book Dr. Norman Sykes, the eminent Anglican Church historian, analyzes the attitude of the Church of England to Episcopacy as that attitude has developed since the Reformation; and, in the light of this examination, he discusses the relations which the post-Reformation Church of England has had with other Christian communions. His well-documented conclusions are these. At the time of the Elizabethan Anglican Settlement, Church of England apologists were inclined to base their retention of the Episcopal form of Church government almost entirely on the historical tradition of many centuries and on the will of the "godly prince," or in the case of Elizabeth I, the "godly princess." But under prodding from Roman Catholics on one side and Presbyterians on the other, and also as a result of the patristic studies in which Anglican

scholars engaged in the sixteenth and seventeenth centuries, the Church of England developed an apologia for its form of church government which Professor Sykes summarizes thus: "Under the pressure of a century of acute controversy, the Anglican divines developed a positive, constructive, and constant apologetic for Episcopacy as retained in the Church of England. It was held to be not of dominical but of apostolic appointment, and as divine jure only in that sense; as necessary where it could be had, but its absence where historical necessity compelled, did not deprive a church of valid ministry and sacraments. It was necessary to the perfection or integrity of a church, though not to its essence; and on the ground of its historical continuance in the church, its restoration in the foreign non-Episcopal churches was much to be desired." (p. 81-82) In harmony with this viewpoint, it is probable that during the first century of its separate existence (1560-1660), the Church of England had a few foreign ministers who had not been episcopally ordained, holding charges as fully recognized clergymen. After the Restoration of 1660—presumably because of the rough treatment which Episcopacy had received at the hands of Oliver Cromwell during the Inter-regnum—no clergyman without episcopal ordination was allowed to hold a charge in the Church of England. But not until the Oxford Movement of the 1830's was the claim made in responsible Church of England circles for the sole and exclusive validity of Episcopal ordination: it was John Henry Newman and his Tractarian collaborators who claimed that Episcopacy was not only of the bene esse, or of the plene esse, but of the very esse of the Church. And this, though probably never more than a minority viewpoint, was to have what Dr. Sykes calls a "profound and pervasive" influence on the subsequent relationship of the Church of England to foreign Protestantism. Indeed, it is hardly an exaggeration to say that this position has stymied all the negotiations for union in which the Church of England has been engaged with non-Episcopal churches during the past century.

The main value of Dr. Sykes' book lies in its conclusive demonstration of the novelty of this exclusive "high church" position with regard to Episcopacy. But he also gives an account of the negotiations for union which have taken place between the Church of England and other Christian churches—Roman Catholic, Orthodox, and Protestant—since the Reformation; and he examines the various solutions which have been put forward in order to bridge the seemingly unspannable gulf between the Anglican and other Christian groups.

This learned, dispassionate, and well-written work should be read by all Christians who are concerned for the cause of Christian reunion. It should be "read, learned, marked and inwardly digested" by Dr. Sykes' fellow Anglicans, especially those of the "high church" persuasion.

NORMAN VICTOR HOPE

Witness to the Campus, ed. by Roger Ortmayer. Nashville: National Methodist Student Movement. Pp. 127. 1956.

The Foreword of this symposium cites the illustration from *Old Wives' Tales* about the red spider who simply will not spin a web if he knows that during the day the rain will break it. The same caution, which bears on futility, seems to possess the evangelist on the college or university campus. His labors seem rather futile in the face of the "relativistic temper of the campus" or its "nihilistic scorn of values." The campus gods seem to come back to life after the religious emphasis week is past and the religious firemen have departed. Yet, the college community is the most strategic in our culture. And this little volume is an attempt to think through the Christian witness to the contemporary academic community.

These chapters are the result of a seminar sponsored by the Methodist Board of Education through its Division of Educational Institutions. They represent only a beginning of a study on campus evangelism. Confessing that no technique is yet in sight for university evangelism and that no clear definition of evangelism has yet been formulated, this book is sent forth as a starter in an important field and upon an important subject.

The contributors are John O. Gross, John J. Vincent, Julian N. Hartt, David Shipley, John Dixon Copp, Harold H. Hutson, and Merrill Abbey. This roster includes a pastor, a theological professor of psychology, an administrator, a professor of philosophical

theology, a college president, an editor, a professor of historical theology, and a British Methodist biblical scholar. The Chapters deal with such subjects as Evangelism and Leadership, The Evangelism of Jesus, Evangelism in the Beginnings of the Wesleyan Tradition, What Takes Place in the Conversion Experience?, The Evangelism of the University, and Evangelism in the University Community.

The several chapters touch on many subjects. Evangelism is definitely related to the problem of Christian leadership. Take John R. Mott, as an illustration. Further, evangelism must come to grips with New Testament study; it must understand the absolute demands of the Gospel of Jesus Christ. There is no peculiar "theology for evangelism"; rather, evangelism demands a whole theology. (There is no place for revivalism in campus evangelism!) Much is to be learned from the early character of the Wesleyan tradition. Conversion is a necessary but complex process. Various methods of campus evangelism are evaluated and the characteristics of campus evangelism are set forth.

This volume is both encouraging and discouraging. The content to be sure is of a high quality. But, while it is supposed to mark a "beginning" in serious thinking about campus evangelism, one is rather discouraged at the thought of waiting until clarity is attained about the meaning and method of campus evangelism before something can be done! I am convinced that a lot of evangelism of one kind or another is now being done on campuses. I suppose it is necessary to make all these voluminous studies about evangelism—which very few people read anyway! In the meantime, I trust some campus evangelism will be *done* even if all questions about its nature are not satisfactorily answered! Whenever a simple command to do something is made into a subject for expert study, it always seems that men prefer rather to study about it than to obey it!

E. G. Homrighausen

Conquering the Seven Deadly Sins, by Lance Webb. Nashville, Abingdon Press. 1955. Pp. 224. $3.00.

This volume by the pastor of the North Methodist Church in Columbus, Ohio issues out of his pastoral experience. He is closely associated with community activities and agencies, seeking to relate the life and message of the Christian Church to the problems which people confront. No doubt the substance of this book comes out of his attempts to preach about *sin* to his people.

No one acquainted with theological matters will mistake Dr. Webb's reference to the seven deadly sins: pride, envy, anger, dejection, avarice, lust and gluttony. They are "active forces" at work in the world and in life. "The ancient battle against them is waged anew every day in every human heart. And often we don't even recognize them!" Such is the conviction of the author.

The initial chapter is entitled, "For Me to Live," and it wrestles with the basic conflict in the human soul about which Paul speaks in his letter to the Romans. Webb recognizes the slavery of the human will which sin, or self-love, produces, and which can be broken through only by a mighty Deliverance from the outside. Essentially the Holy Spirit alone can effect the victory which can lead the redeemed soul to say, "Thanks be to Father . . . who has delivered us from the dominion of darkness . . . to the kingdom of his beloved Son" (Col. 1:12, 13). "In this relationship only," says the author, "life out of darkness is possible."

So, with illustrations drawn from literature, psychiatry, Scripture and recent dramas, Dr. Webb treats the seven deadly sins, each and all of which issue from the great Sin.

One chapter is added on "Anxiety and Worry" because of the prevalence of this deadly malady in our times. Webb labels worry a "sin," and carries the reader on to what he terms a "productive peace" and a "serenity with concern."

An extensive Index makes it possible to use the contents of the book for special reading into the subjects which it treats.

Theologians may find some omissions in the treatment of the seven deadly sins discussed in this volume. Realistic Christians and non-Christians may regard the tone too "permissive" to produce the radical repentance needed to cure man of his "sickness unto death." But the busy preacher will be helped to preach

about "sin" in an "attractive" way! Ah, this is the rub! How can we preach about Sin today which will reveal its relevance and deadly nature without offending the sinner or giving him an occasion to walk out on the preacher without repenting and believing! How shall the preacher be a prophetic radical and a priestly healer at the same time!

E. G. HOMRIGHAUSEN

The Minister's Consultation Clinic, edited by Simon Doninger. Channell Press, Long Island, N.Y. Pp. 316. $3.95. 1955.

This book is designed to be a working tool for ministers. It shows them plainly how to use psychology in pastoral work. An index might have made this good book a better handbook for ready reference. Even so, it is most useful.

Through four large sections many experts on pastoral problems answer simple questions about problems which every pastor faces in the course of duty. And every question is answered simply and expertly by such masters in the field as William Menninger, Carrol Wise, Seward Hiltner, Smiley Blanton, Eric Fromm, Paul E. Johnson, and many others. Ninety-five persons contribute to this symposium.

The questions which are posed in this book have been received from pastors by *Pastoral Psychology,* a professional journal published for people interested in counseling. Here are old questions to be sure, but they are answered by an appeal to every contribution which can be mustered from the fields of dynamic psychology, psychotherapy, psychoanalysis and pastoral psychology. And problems are tackled which range from evangelism to grief, from sick visitation to church administration. To indicate the practicality of the material found in this book, Section One, may be used as an illustration. Here are some questions: How set up a Church counseling program? How find time for counseling? How and to whom to refer cases? How recognize and deal with a neurotic?

Here one will find many problems of the pastorate dealt with in an interesting and helpful fashion: Faith healing, evangelistic calling, the minister and the overdominant parishioner, preaching and pastoral counseling, the pastor and suicide, the unpardonable sin and the psychopath, the Church and the homosexual, healthy and morbid grief, etc.

While the answers are varied they are always helpful. This volume might well be on every young minister's bookshelf.

E. G. HOMRIGHAUSEN

Sermons on Marriage and Family Life, edited by John C. Wynn. Abingdon Press, Nashville, Tenn. 1956. Pp. 173. $2.75.

Many readers, both lay and clerical, will find this to be both a disturbing and useful book. Some will be stirred by the provocative character of these sermons, while everyone will be alarmed by the growing failure of American family life. It is evident that the writers of these chapters had ample resources of data upon which to draw. At the same time, they are realists, although never in a negative sense. They are all champions of the Christian faith and of its ability to safeguard the home and to make it into an indispensable social institution.

There are sixteen sermons here. Each has to do with some aspect of family life, particularly the complex situations of the modern home: mixed marriages, divorce, sex, etc. Since each sermon was selected by a competent editorial committee from a total of some 400 manuscripts submitted, we may conclude that there was very thorough screening. The project was arranged and executed by the Joint Department of Family Life of the National Council of Churches. It recommends itself strongly to laymen, but it will likely be read largely by ministers.

First impressions are favorable. This book is well written, covers a wide range of family problems, and comes out of the rich past and personal experiences of thoughtful ministers in their counselling. Among the contributing authors, many are well known: Butterick, Pike, Pittenger, Redhead, Werner, and some others who deserve to be better known than they are. A few of the sermons are weakened by the fact that the texts appear as mere "getting off places" and some of the rich resources of Holy Scripture that feature

family life are overlooked. Others, moreover, seem like essays and lack the directness of the preacher's art. Still others give the impression of having been written as an assignment and have not that spontaneity that comes from the living encounter of the preacher as messenger to his people. Nevertheless, any preacher will find here ideas and observations that will stimulate his own concern for the welfare of the nation's family life.

DONALD MACLEOD

Preaching on the Books of the New Testament, by Dwight E. Stevenson. Harper and Brothers, New York. 1956. Pp. 268. $3.95.

Those who had been introduced to Dr. Stevenson's homiletical techniques in his two pamphlets, *A Road Map for Sermons* and *A Guide to Expository Preaching* will welcome this longer manual on the important subject of Biblical preaching.

The author, who is professor of homiletics at the College of the Bible, Lexington, Kentucky, takes a strikingly new departure and shows how "to preach the Scripture in large units and with long perspectives" (p. 8). The book is not, however, a mere "homiletical pony," but a study manual which must be worked through, chapter by chapter, as the author presents the central message of whole books of the Bible.

The strategy he prescribes falls into two stages: 1. Working Your Way Into the Book; 2, Preparing Your Book Sermon. In this approach, one is required to go beyond mere basic exegesis and "live his way into" each book of the New Testament until "he has become a naturalized citizen of its spiritual world" (p. 12). Then, in twenty-nine chapters, Dr. Stevenson takes us upon a resourceful examination of the books of the New Testament and gives rich and suggestive insights into their messages and meaning. Although many of his outlines are somewhat prosaic and would have to be re-cast into more interesting forms, yet the underlying purpose is highly commendable, namely, that of giving unity to the messages of the New Testament books after analytic studies have been made.

This volume will be appreciated not only for its method, but also for the careful execution of what the author set out to do. He sponsors and urges a very useful approach to contemporary Biblical preaching and has given us a book that any preacher will be able to use fruitfully for years.

DONALD MACLEOD

A Living Faith for Today, by Ernest Gordon. Coward-McCann Inc. New York. 1956. Pp. 255. $3.75.

Here is prophetic and vital preaching directed to an age that will listen to no other kind. In twenty-seven sermons the Reverend Ernest Gordon, Dean of Princeton University Chapel, demonstrates his ability to present the Gospel clearly and with overtones that are manly and strong. In few preachers is there such a rare combination of realism that is not stark and idealism that is well tempered. Other preachers will notice particularly his skilful use of imagination, his ability to get on effectively with his theme, and the propriety of reticence in referring to his unique and tragic experiences in World War II. Here are sermons with a bite in them, which is the inevitable result when the Gospel of the New Testament encounters the sham and pretence of much of contemporary religious and secular living.

Mr. Gordon never fails to be intensely interesting and provocative or to show the implications of the Christian faith in their truest sense. His originality appears in such topics as "For God's Sake, Say Something" (originally this was the title of the book. What pussy footer persuaded him to change it?), "The Crucifixion Makes Sense," "This Was Not Done In a Corner," and "Not a Departure, But an Ascension." Others suggest clearly the leading feature of Mr. Gordon's preaching: the centrality of the Gospel. They are, "The Gospel For Life," "Gloriously Good News," "The Joy of Repentance," and "The Redeeming Power of the Gospel." A seasoned preacher, moreover, will delight in reading such fresh handling of old and frequently used texts.

If one were to offer any adverse criticism, it would be that in some of these sermons the diagnosis of our moral illness is somewhat

belabored and the antidote of the Gospel insufficiently comprehensive. But, true to one of the splendid characteristics of the art of preaching, Mr. Gordon always suggests more than he says and points invariably to those spiritual horizons one can merely describe partially in the short scope of a single chapel service.

DONALD MACLEOD

Preaching and the New Reformation, by Truman B. Douglass. Harper and Brothers, New York. 1956. Pp. 142. $2.50.

This book is of interest and significance for three reasons: First and simply, it is the type of treatise that many of us have been waiting for; second, it is one of the famous Yale series that comes to grips with a contemporary issue of vital concern for preaching; and third, it deals with preaching within a basically theological framework and not as a matter of axioms and techniques, although the latter are of importance.

The author of this volume, Truman B. Douglass, is well equipped to write this series of lectures on the role of preaching in the ecumenical movement. His responsible offices in his own denomination have kept him in personal touch with the work of the Congregational Christian Church and his close relationship with the National Council of Churches has made him a leading figure in ecumenical discussions and programs. With the advantage and benefits of his varied experience, Dr. Douglass has written a "trail blazing" book in which he claims that something is happening in the life of the church in our time. It appears to be "a reformation as momentous as any of the reformations that have occurred in the past" (p. 7). Hence "for the preacher of the Gospel, it is important that he should try to know what is really happening behind the organized activity and underneath the conferences and discussions" (p. 7).

In six well-reasoned chapters the author shows how the ecumenical movement has given new resources to the modern preacher. He shows us how through "the work of ecumenical biblical scholarship . . . the Bible in its wholeness has been given back to the preacher" (p. 19). He clarifies the relationship of the preacher to the Church by redefining the context of preaching as "always *from* and *to* and *by* and *for* and *with* the Church" (p. 41). Then, with fresh insights, he tackles the problem of communication and shows how in preaching it is not merely a matter of developing personality and shaping one's vowels, but essentially the restoration of that "deedful quality" when the Word of God becomes alive in the person and witness of the preacher. In each section of the discussion, Dr. Douglass grasps some of the nettles of the ecumenical problem and invariably cuts through to the deeper issues. He has some sharp things to say about orders, "Churchianity," "Protestant monsignors," and "influential ministers," but his judgments fall largely upon the whole ecumenical community of which he feels himself to be a part. In all this, moreover, he never loses sight of the local and, as no other author has done, he defines the preacher's job in making ecumenicity real to his own people on their level (pp. 114-116).

Theologian, biblicist, and churchman will approach and assess these chapters differently. As one whose interests lie chiefly in the field of preaching, this is a very worthwhile book. It is a real step in the right direction. Its deficiency is what the author himself states in the foreword:

"Whoever attempts to interpret any phase of the Ecumenical Movement is promptly involved in the Heraclitean predicament. He can never dip twice into the same stream, for the waters continually flow on and leave him beside a different river."

Two or three very minor items may be indicated. On p. 85 the verb is "harry," not "harrie." Another has to do with footnotes. How disconcerting it is to have to look up each one of them in the back of the book or to glean through bibliographical lists to find out to what the last "op. cit." refers. Then a final observation, not meant to sound too "local"—How could a book of this type be written without quoting John A. Mackay whose role and writings in the field of ecumenics are and have been outstanding?

DONALD MACLEOD

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